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NEW-JERUSALEM MAGAZINE.

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MAY, 1891.

NICODEMUS.*

"There was a man of the Pharisees named Nicodemus, a ruler of the Jews."

WE have made Nicodemus the subject of our first chapter, because through him we are introduced to the consideration of the "new birth." The nature of this new birth we shall have frequent occasion to refer to in subsequent pages. Indeed, one end of these studies is to see how the Lord directed His efforts to bring men, in freedom, into the enjoyment of that state of spiritual blessedness which is assured to all who are "born from above." And this loving ministry is remarkable as well as beautiful for its perfect adaptability to widely different conditions, without ever losing sight of that one great need which was expressed by the New Teacher when He said, "Ye must be born again."

The Gospels reveal the Saviour as being able to read the inmost thoughts of men at a glance. This enabled Him to apply the truth to their special states with a directness and an exactness that amazed them. We read of His being in a synagogue one day, and, it is written, "He saw there a man

* "Nicodemus." From a forthcoming volume intended as a companion to "Footprints of the Saviour," and consisting of devotional studies in the Lord's way of meeting the various states of men. Other types of character to be considered are Peter, John the Evangelist, Zaccheus the Publican, Judas Iscariot, Pontius Pilate, Thomas Didymus, the Women of the Gospels.

which had a withered hand." In the crowd of faces before Him, He sees, and so to say, isolates one man. A crowd of curiosity seekers are about the gates of Jericho, as He comes to the town. But He sees the little publican Zaccheus, looking out from his leafy sycamore, stops, bids him come down, goes aside with him, and abides in his house. In short, the Lord was constantly singling out some individual, standing face to face with him, and bringing the truth to bear upon the special case before Him.

We consider in this chapter the account given us of Nicodemus.

It is in the early part of the Lord's ministry. He has performed His first miracle in Cana of Galilee; and now He goes up to Jerusalem. It is the time of the Passover; the city is full of pilgrims who have come up to the great national feast. No little excitement is caused by the summary manner in which He expels the traffickers from the temple. The excitement is still more increased by the miracles He performs; and many, it is written, believed on Him. They believed on Him, it seems, not because of His teachings, but because of the miracles. They looked upon Him as a wonder-worker, and this fired them with a certain kind of enthusiam and confidence. But how unreliable this state of feeling was, is explained in John's Gospel by the remark, "But Jesus did not commit Himself unto them; for He knew all men."

In this excited state of enquiry and belief, the Lord one night receives a strange visitor. "There was a man of the Pharisees named Nicodemus, a ruler of the Jews; the same came to Jesus by night." We do not have an extended account of this ruler. He appears three times — in this first secret interview; later, when as a member of the Sanhedrim he protests against the attempt to condemn the Lord unheard; and, lastly, when he brings spices for the burial.

In the present instance, we note principally that Nicodemus was one of the Pharisees. He was a Pharisee, and thus a religionist. Undoubtedly he believed in the Old-Testament Scriptures; he believed in the coming of the Messiah; he looked for the establishment of the kingdom of God. For the

Pharisees, we must remember, were the party of conviction, and devotedly religious. The trouble was that their belief was sensuous rather than spiritual. They were the great formalists; and they made so much of what is called the "traditions," which were laws or explanations put forth by the elders, that in time it took precedence of the Divine law itself.

Such a man, then, believing in religion, impressed with what he has seen of the Lord's works, comes to Him. He begins the interview with a remark which seems to have been intended not only as an indication of his friendliness, but as an introduction to a general discussion of the Saviour's nature and claim. "Rabbi," he courteously begins, "we know that Thou art a Teacher come from God; for no man can do these miracles that Thou doest except God be with him." And then he stops; not that the subject is done — he has simply stated it, and expects, it would seem, that the Lord will take it up and discuss it with him. And then the Lord makes one of those remarkable answers, which does not seem like an answer because apparently it entirely ignores the question at issue, but which in reality, and at one stroke, touches the very heart of the whole matter. Nicodemus has opened up the way for a conversation about the nature and authority of the Lord; but instead, the Lord confronts him with a need which he expresses in these words: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus expresses his surprise at this, and also shows his literalness by asking, "How can a man be born when he is old? can he enter the second time into his mother's womb and be born?" And now the answer is, "Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of heaven."

It all seemed very strange, no doubt, to Nicodemus. He, a church ruler, who is looking for the kingdom of God, who is secretly hoping that through this new Teacher something may be done towards its establishment, — he, it seems, can neither see nor enter the Divine kingdom except by a miracle. Nay, more, the Lord's words may be fairly inter-

preted to mean that until Nicodemus has been born from above, he cannot really understand that which he is desirous of discussing — namely, the true nature of the Lord. No wonder he asks in a sort of helpless way, "How can a man be born when he is old?" For this which the gentle Rabbi has told him, seems not only so impossible, but so contrary to the laws of nature!

We remark here upon a fact of some significance: throughout the Gospels, those who are in a state of what we will call natural religion, who are professed believers and followers of the law, without being deeply affected by its real spirit, are invariably confronted with some need so radical as to appear to them all but impossible. Here is this case of Nicodemus, a man of whom no evil is told us. Another case that is similar, is that of the rich young ruler — ruler, that is, in the Synagogue, and thus a religious man. He not only believed in the law of Moses, but claimed to have kept it. And yet see the condition placed upon him: he must give up all, open his heart to the poor, and follow the Master. And we remember the Lord's warning to the people: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of heaven." And to the Pharisees: "Verily I say unto you that the publicans and the harlots go into the kingdom of God before you!" This seems very strange, that persons who were so eminently respectable and pious should in this new kingdom be outstripped by a class which they not only looked down upon, but which certainly did appear to be in almost every way inferior.

And they, these publicans and sinners, how are they met? what must they do? This man who sits at the receipt of custom, collecting taxes from the children of Abraham, overcharging, perhaps, like others of his class; cursed and hated — what must he do? How can he ever fit himself for the kingdom? He has seen the new Teacher — heard Him perhaps — it may be conversed with Him. But one day, he receives what is at once a command and an invitation: "Follow Me!" and that night he is sitting at meat with the Saviour, and hears Him say, "I came not to call the righteous, but sinners to repentance."

This woman who stands accused of a sin, which, according to the Mosaic law was deemed worthy of death — what chance does she stand to enter the kingdom? What must she do to expiate her guilt? As compared with Nicodemus, or the ruler who had kept the Commandments from his youth, what condition, what form of penance must be imposed upon her, before she can become fit for the kingdom of heaven? Well, what was it? "Neither do I condemn thee; go and sin no more."

Simon the Pharisee, sitting at meat with his Lord, looks with contempt upon the woman who crouches at her Saviour's feet, and rains tears and kisses upon them. He knows a few hard facts about the poor creature's life. She is one of a class. What need to know more? This, which the Lord and His angels knew: the great temptation, and the terrible struggle, the shame, the contrition, the longing of a broken heart, the capacity for a better life. And to that life which Simon did not so much as care to understand, the Lord said, "Thy sins are forgiven . . . thy faith hath saved thee; go in peace."

And to the thief on the cross, what were His words? "This day thou shalt be with Me in paradise."

Here, now, is a strange fact: those who repentantly turned to the Lord from not only a class, but from a life that was the very opposite of religious, had the door of the kingdom held freely open. Others, like Nicodemus, by name and by habit religious, found to their surprise and disappointment that a radical change must be wrought before they were fit for that same kingdom.

The fact may not be an altogether comfortable one for us to recognize. If we were going out as missionaries among the heathen, or if we were going to undertake to carry the Gospel to the benighted in our streets, we might gladly take hold of one side of the fact now before us. But through no desire to ignore those whom the church does, in a variety of ways, try to reach, the work of the church is to a large extent among people who by birth and education are nominally Christians; people, therefore, who are not in an utterly rude,

uncultivated state, spiritually, like the neglected classes the Lord dealt with so gently, but who have been made familiar with Christian teaching — have been preached to for years, and brought up with certain religious habits.

And now the question is, Would the Lord impose the same conditions upon such, as He did upon Nicodemus? Would He say to the members of our congregations, "Ye must be born again"? Let us have the truth, even if it does not flatter. We believe this interview with Nicodemus to have been given in order that we might realize that a state of religion which is only natural, manifesting itself, perhaps, in a certain intellectual interest, securing a certain devotional habit, but which has not succeeded in really opening up the planes and degrees of our spiritual minds and natures, resulting in the inflow and downflow of spiritual life into our lower minds and natures, and causing a re-creation of its thoughts and loves, is not the state which is sufficient for the kingdom of heaven. We say not what may be done hereafter, if a beginning has been fairly made; but we understand the Lord to say that such a state is seriously defective. And we believe that spiritual teachers of experience would say that no state is more difficult to really move and change. It is more difficult to impress, to really rouse to spiritual action, a man whose religion has reached and stopped at the point of what we can only think to call spiritual respectability, than perhaps any other class. A man who has no religion, who is in the life of open sin, may have his sin held up to him in such a way, may have such a glimpse into the purer depths of his being, such a realization of noble possibilities within him, may feel for the moment such an invasion of the Spirit that comes with the Shepherd's great love to seek and to save that which is lost, as to be completely thrilled and awed. Such a man will bow his head, and smite his breast, and, as though his very heart were bared to the All-Seeing Eye, will exclaim, "God be merciful to me a sinner!" But a large number are religious to the point simply of being morally and spiritually satisfied with themselves. They hold in check certain vices; they live a life of outward decorum;

they have adopted some form of belief, and do those things which it is thought a Christian should do. What more is needed? The question reveals the special danger to which that state is exposed: being hardly conscious of a need, and as a result continuing in that same state, which, after all, may prove to be thoroughly natural. We use the term "natural" in contradistinction to "spiritual." One's religion may be natural, get no further than the rules, and forms, and habits which it prescribes. When that is the case, we need above all things this commanding word, "Ye must be born again," "from above."

It all comes out very plainly if we understand the evident duality of man's nature.

Man has essentially two minds — one higher, the other lower. Or we may call one spiritual, the other natural. One is his heaven, the other is his earth. He has these two minds for the reason, obviously, that he has to live in two worlds; first in this world, then in the spiritual world. If he had only a spiritual mind — a mind adapted solely to spiritual things — his life here would be a hopeless failure. He could not act in it intelligently. If he had only a natural mind — a mind adapted solely for the uses of this world — then he would be in a similar predicament when ushered upon his conscious life in the spiritual world. He would have no understanding of its life, nor any faculty for understanding it; but would merely carry with him in his memory a vast amount of material which could be of no real use to him in that higher existence. His business affairs, his domestic affairs, his petty worries about transient things — if he had to think and feel in the mind that is filled with these things, would they not prove a serious incumbrance to him?

But that, we may rest assured, will not be. When we go into the other world, that mind, after a short time, will become closed, and we shall then live in our spiritual mind. The natural mind, in a well-ordered life, should then be as the basement to a house. It will contain everything we now have in it, and serve as a foundation for the spiritual habitation resting upon it. But we shall not live in the basement, but

in the rooms above; able, if it should ever seem necessary, to go down and bring up from that natural memory any fact or experience we may require.

Now, while man is in this world, his consciousness is in that mind fitted for the experiences of this life, and to which we apply the general term, "natural." The spiritual mind is, as it were, his "kingdom of heaven," into which it is intended he shall consciously come after death. It is free of evil. It is the large upper room where the Lord would break the Bread of Life to all who are in the effort to be His disciples. But we must make ready. We must do something towards opening the door which communicates with this guest chamber.

And that, we are taught, is done by resisting as sins against God the evils of thought, of feeling, of life, which are in the lower mind, and which, as it were, press against the door and keep it from being opened. And that is not done all at once. It is not done at all without serious effort, without encountering temptations, learning what truth teaches, and earnestly, deeply, unceasingly, trying to obey it. This kind of effort, faithfully put forth, results not in the covering up, but in the removal of evils, until quite unbeknown to us, perhaps, these obstacles being gone, the gates and doors of the spiritual mind swing open. And then an influence from heaven begins to flow gently but directly through these opened regions into the mind in which we are now thinking and willing, and give to our thoughts and purposes, our religion, even, a new power, a new quality, a new life. The whole man, as to his real, inmost character becomes spiritual.

This is that birth from above — the birth of the spirit — which the Lord required of Nicodemus. This is what the man whose religion is only natural may not recognize as a necessity. He may go no farther than to learn as a part of his intelligence what religion teaches; may keep down a few evils so that they shall not visibly offend; may read, sing, listen to preaching, but through want of deep experience, through a failure to examine his inward motives and thoughts, and make them as true before God as he tries to have his

acts appear true before men — through a lack of that kind of struggle and experience, he may not reach the state in which the doors of his spiritual mind can with safety be opened; and, as a result, he remains essentially natural, moral, nay, in form and behavior, religious, yet still lacking in that real opening up of his heavenly nature by which alone the lower can really become spiritual, and so, born from above.

Now, that first state is apt to satisfy us. As soon as a certain reformatory work has been done, and we have acquired a kind of moral and religious respectability, we are inclined to say with the man in the parable, "Soul, take thine ease." Instead of looking deeper, and going further, and thus reaching the point when the whole work would be made spiritual, we begin to draw off, and are content to remain as we are. That is why this state is hard to appeal to; that is why it is so difficult to move. It is in a sort of twilight — neither wholly dark, nor yet wholly light. And in harmony with the twilight hour, it is in a state betwixt sleeping and waking.

When the Lord found any in this condition, for their own good He tried to bring them to a realization that they were stopping in mere half-attainments, that they must rouse themselves to deeper action and be born of the spirit. It was not that sinners, to whom He spake words of forgiveness, were to be exempt from this birth of the spirit. Every one who is to live in the heavenly planes of his being after death must have that higher mind or nature opened. And this can only be done by a thorough casting out of evils, which at first hold to the door. But these sinners that the Lord called to repentance were not in the state in which Nicodemus was. They were turning into a new road. From the way that was broad, they were turning into a road that was strait and narrow. At the end of that road was the gate of eternal life. Could they ever reach it, these men who were sighting it for the first time? who were getting their first glimpse of what they really were, and what God intended they should be? Do we wonder that He who summoned them from the old into the new, should have spoken always in kindly compassion? That shining way of life to

which He directed their feet, must have seemed so long! Two facts, however, they would learn which would make the way and the entrance sure: "I am the Way," He says; "I am the Door."

What effect the Lord's conversation had upon Nicodemus we cannot certainly affirm. But as we hear him trying to protect Him from the chief-priest's injustice, as we see him bringing spices with which to embalm the body of the Master, we are led to believe that that conversation in Jerusalem was not forgotten; that the truth was doing its work; and that through the speech, the life, the death of the Teacher and Saviour, there dawned upon the ruler a consciousness of what the life from above might be.

Boston Highlands, Mass. JULIAN K. SMYTH.

THE SPRING-TIME OF THE SOUL.

DEEP in the heart a tiny seed of Truth
Hath lodgment found.
Oh, cherish it, unnurtured it will die!
The gentle warmth of love it needs, forsooth,
In the heart's ground
Then 't will take root and blossom by and by.

It's fruit is Charity. In Eden's bowers
It blossoms fair.
Along the paths where angels walk 't is seen,
Up-springing at their feet its fragrant flowers
Perfume the air,
In the sweet pastures clothed in living green.

To the heart's garden Guardian Angels bring
The seeds, — make room,
Oh, let not weeds the tender roots enroll,
May they in light of faith and love upspring
And bud and bloom
And make the glorious Spring-time of the soul.

Bridgewater, Mass. NELLIE F. CORNELL.

A FRAGMENT OF ECONOMIC STUDY.

Among the economic problems of recent agitation few have received wider attention than reduction in the hours of labor. Any particular demand for such reduction is complicated with concrete difficulties which seem more potent in its solution than economic principles. It is difficult to formulate principles which stated as rules of action can be applied directly to an issue between employer and employed as decisive which is obedient and which is disobedient to the economic law. The most direct and positive Divine commands for the regulation of life leave something for human rationality in their application to the concrete facts of daily experience. Human rationality has not discretion to obey or disobey, nor can it change or modify the requirement. The revealed law is absolute and imperative, but its application is not often so far revealed that human thought is not necessary in the ultimate act of obedience.

While spiritual quality is not measured by success or failure in the ultimate act, yet the clearest apprehension of truth and the warmest affection for it are not abiding until there is union of these in effort to bring them into life.

Your friend is in danger of drowning, you make sincere effort to do him service; in obedience to the Divine law and from genuine neighborly love you go to his rescue at the peril of your life, but lacking wisdom in the ultimate things with which you deal, your misdirected effort prevents the rescue which you seek to effect. The interior quality of this act is not determined by the sad result in outward effect. The truth you sought to obey and the neighborly love from which the effort proceeded, were united in the act and became thereby fixed and abiding.

Because the quality of action is tested by the interior principle from which it springs, and not by the outward form which it assumes, we cannot rightly become indifferent whether the outward form is in conformity to the truth which we seek to

obey, but ought rather to be the more earnest that it shall be so. The ultimate effort could not be genuine if it were not earnest to know the conditions to which the truth is applied, and that the action should take form to give the truth full effect. It will not suffice to study alone the external conditions which should be, but is essential to know the disorderly conditions which are. It is from the existing conditions of greater or less disorder that progress must be made in due gradation.

The teaching of the church cannot dogmatically determine the portion of each day to be allotted to the individual vocation, but it does furnish help to rational enquiry what the economic rule is. We know that progress in earthly activity consists in greater conformity to the order of heavenly activity, that the Lord's will may be done on earth as in heaven. Revelation of the order of heavenly doing is revelation of the direction in which progress lies for methods of earthly doing.

It is familiar and central teaching of the church that heavenly delight is the delight of use, but no abstract statement of the principle carries to the mind as vivid conception of the truth as is obtained from Swedenborg's account of things seen and heard in the other world. How forcible is the instruction on this point contained in that memorable relation which forms the introduction to the work on conjugial love and is repeated in T. C. R. 731–752.

Swedenborg, being in the spirit, saw an angel descend from heaven to the world of spirits and there convoke the most celebrated for erudition and wisdom of those who had come thither from Christendom, to declare what they thought and understood concerning heavenly happiness. Six groups of the reputed wise responded and in succession declared their ideas. A seventh group, composed of angels from the same heavenly society with the messenger, were present and to them it seemed impossible that none knew what heavenly joy and eternal happiness were. When these saw from the replies that it was indeed so, they reminded the messenger that all who have desired heaven and had distinct thought about its joys are introduced after death into the joys imagined, and

after experience that they are only phantasies, are led out of them and instructed. The angel then conducted each group to an assembly of those who during their abode in the world had entertained similar ideas, and there introduced them into full enjoyment of that which each had imagined to be heavenly joy and eternal happiness. When permitted to enjoy to the full what had seemed the chief joy of heaven, all became surfeited and in utter loathing sought to be relieved from continuance in it. After this bitter experience they cried out, "What then is heavenly joy?" and were instructed, with particulars adapted to the experience of each group, that it was the delight of doing something useful. Ten of the number, specially prepared to bear the heat and light of heaven, were afterward conducted to one of the societies in heaven. Their arrival was announced to the prince of the society and by his direction they were welcomed and assigned to apartments, with servants to attend them. They were not at once admitted to the presence of the prince, but were informed that it was then morning and that until noon every one was engaged in his own office and employment. The morning passed, during which they were shown the palace of the prince with its contents of inexpressible beauty, and also one of the most magnificent gardens of the society, in which latter their minds were elevated to perceive something of the form of heaven and to receive instruction in the significance of particular things seen. From the garden they were summoned to eat bread with the prince. The magnificence of the table and its appointments, the delicacies provided thereon, and the dress of the prince and his guests were beyond their highest conception of pleasures of the senses, but the prince explained to them that none of these affect the mind interiorly, nor confer happiness which is lasting, but that the mind has interior delight from use, which is the faithful, sincere, and diligent performance of the works of one's function. When the prince took leave of the visitors he provided for their further entertainment and instruction as to the joys of that society. It was shown them that there were days of festivity for relaxation, and that on other days the city listened in early morn-

ing to sweet music for a time, after which all were engaged in their respective employments till noon, but at noon recreations began and continued for the remainder of the day.

The visitors were instructed in many other matters of intense interest which it is not necessary to our present purpose to pursue. We would not dwell too much in the letter of this relation. Its lesson for the present study is first the entire subordination of the question itself. We see that the hours of labor and the movement for their reduction have no central relation to industrial progress. It is true that something of the practice of one society does appear, and that in this the regular employments are for the most part pursued only in the forenoon; and it may well be that the trend of industrial change on earth is toward a similar division of the day. The fact is however mentioned only incidentally, and in the instruction given to the visitors no stress is laid upon it. We do not even learn that the practice extends to other societies, and it is not universal in the society described, for the masters and nurses were on duty during the hours of recreation, and the servants and attendants of the prince continued to minister through the feast and to the comfort of the visitors during the remainder of the day.

That which is central and which does receive emphasis in the instruction given, is that the delight in heaven is in use. This is presented in great variety of illustration and explanation and is clearly of universal application. The intervals of rest and diversion are not presented as ends or joys in themselves. The keenest, highest delight of heavenly life is in active work, and brief seasons of rest from such work are desired only that it may be renewed with increased efficiency. The intensity of the delight, the extent to which the love — the very life — is put into the regular employment, is a possible reason why it cannot be sustained through so large a portion of the day. Some employments call into activity deeper affections and higher thoughts, while others engage relatively exterior loves and thoughts less elevated. Is not the received life from the Lord more rapidly given forth in the former, and the need of rest and recuperation sooner reached and more

imperative? If there is such difference in the quality and measure of good and truth called into activity by different employments in heaven and a like difference in the delights therefrom, industrial progress must tend to a corresponding variety in the employments of earth. There is not merely such difference in simultaneous employments, but there is a similar difference in the aggregate or composite employments of one time from those of another time. This is especially and distinctly true with reference to different ages or dispensations. The good and truth which characterize each successive dispensation are discretely different from those of the dispensation preceding, and their activities must have a corresponding difference. The trend of change is inward and upward.

At the last judgment, and with the present age, the race entered upon its maturity. Great progress is possible and necessary to the development of the state upon which it has entered, but there is reason to believe that the race will not return to states from which it has passed. The quality of the aggregate use of the race in its maturity will be to what has preceded, as the employment of the individual man of ripe age is to those of his earlier life by which he has been trained for that to which he is now called. The uses of maturity are of more interior and elevated quality than those which have preceded.

A higher quality in the collective life demands and implies a like elevation of the individual uses which enter into it. The employments of the new age will be of far greater variety and more nearly like those of heaven in quality. As truly as the delight of use is the supreme joy of heaven, so must it become the felicity of earth. The employments of earth must become more delightful by becoming more distinctly useful, and by those engaged in them becoming more conscious of their use and more in the love of such use. Changes in the incidents of each calling to be permanent must be in the direction of the maximum of use — giving increased utility at every step and decrease at none. The outward and temporary may be sacrificed for the inward and last-

ing. Apparent loss may be real gain, but change which rightly viewed in the widest aspect does, in fact, involve loss of utility cannot be in the direction of order.

Maximum of use is not identical with maximum of time given to use, indeed, it is often true that reduction of time is attended with increase of use. All overwork is waste and tends to impairment of use. If our hearts go not out in sympathy for the oppressed worker driven to continue his or her toil to exhaustion till the holy love of use is well nigh extinguished and the normal delight of living becomes its most dreaded burden, let it be known that the loss is not solely nor mainly that of the oppressed who seem most to suffer, but is the inevitable bane of the whole brotherhood of man. In the name of the Master, for the sake of the least of His little ones, but far more for the sake of all, lift the burden of excessive toil, and genuine service shall be thereby enhanced.

The quality of work is more vital to the question of use than quantity, and this may be asserted with emphasis in proportion to the grade of work to which it is applied — with greater force as to higher and with less force as to lower. This principle may be affirmed of the work of the new age more strongly than of the work of any preceding age, but it is true of the higher uses of the age with even greater force than of its lower.

What is related of the society in heaven to which the ten visitors were admitted, is given for our instruction and will repay careful study and reflection. The principal employments were there rendered more effective by limiting the time given to them to the forenoon. When the culmination of power in use was reached, when the very best in quality which each worker could give was attained, it was indeed spiritual noon, and no gain could be made, but inevitable decline if work were prolonged.

If the student may not assert that similar increase would result from like limitation in all societies, the fact that the practice in one society is mentioned, even incidentally, is evidence that it can serve for a lesson helpful to orderly life on earth.

All the teachings of Swedenborg and all sound reasoning from the doctrines of the New Church confirm the proposition that the life of earth in the new age must in its course approximate more and more to the order of heavenly life. It cannot indeed pass the limitations of the plane on which it is put forth, but it can become the fitting continent of the heavenly order within. If we learn that in the government of heaven where the intense delight of use is the very joy of living, it is not permitted to impair the quality of work in the principal vocations by continuous application beyond the zenith of power for each day, it is a fair inference that the time allotted to the more exacting callings on earth will be reduced till the true orderly proportion is reached. The impatience of man is prone to push a single detached truth to immediate isolated ultimation, but the Lord's ways are higher than man's ways, and His thoughts than man's thoughts. Infinite patience controls the deep forces of Divine Providence which cause all industrial advance which is genuine and lasting. These forces tend ever to harmony of progress but rarely to rapid or sudden changes. To ignore the limitation from the disordered conditions under which our work must for the present be performed, and insist that, in one respect, as to which we have learned what might be, had a regenerate life been attained all about us, the perfect method shall be at once adopted, is to put the external form of order in place of the Spirit which alone giveth life.

The heavenly apportionment of work and rest is not for the attainment of rest or recreation as in itself a good — not to secure desired exemption by preliminary sacrifice — but for the promotion of work as the one purpose and end of life. Rest and recreation are provided that more and better work may be possible. The earthly allotment must follow the same law, and this cannot give for all times one fraction, nor indeed for all functions one division, but to each its special need for greatest service. Whether longer or shorter days, few or frequent vacations, secure the larger service, it is the gain in service only which measures industrial reform. The hours of labor, few or many, are a subordinate factor in the economic

problem, and have received attention quite out of proportion to their importance in its solution. The central characteristic of genuine industrial reform must be increased service, or, to use the economic term in a somewhat broader sense than its limited technical meaning, it must be increased production.

It is of course clear that production cannot be permanently augmented by the expenditure of force which impairs the continuing capacity to produce; but labor reform which seeks to reduce the hours of labor to the minimum for the very purpose of reducing production, is a retrograde and not a forward movement. The test of every change in the hours allotted to our regular employment, whether of increase or decrease, should be the practical question, whether under all the complicated conditions with reference to which our work is done, in the largest and broadest sense, the service will be thereby increased.

If the industry of earth were organized in perfect adjustment with rest and recreation, and had gathered from the wisdom of its plane all that could enhance its economic service, it would remain an empty vessel unless infilled from within with the love of serving. The possibility that it can be thus infilled is justification of all that may be done to perfect its external order to the end that it may become a fitting recipient vessel for the heavenly delight of use. When it is thus infilled the Divine will is done on earth as in heaven, and the delight of heaven becomes the felicity of earth.

Brookline, Mass. ALBERT MASON.

"The Lord never leads man away from seeking honors or from gathering wealth, but He leads him from the desire to seek honors for the sake of eminence alone, or for the sake of himself; so, too, from gathering wealth for the sake of opulence alone, or for the sake of riches. But when He leads him away from these, He leads him into the love of uses; to regard eminence not for the sake of himself, but for the sake of use; and so with opulence."—D. P. 183.

THE FOUNDATIONS OF SOCIETY.

One of the most remarkable features of the writings of Swedenborg, when regarded from a scientific point of view, is the masterly power of classification which they everywhere display. If science has been truly defined to be the knowledge of facts in their relations, then nothing is so fundamental in scientific knowledge as the faculty of correct classification, and a classification grounded in ultimate truth must be at the basis of all that shall endure as of permanent worth whether in science or philosophy or in theology itself.

The classifications of Swedenborg are not only wonderful when considered separately, but even more so when viewed as a series or in their connection. It is this harmonious series of relations, like an infinite number of concentric circles, that demonstrates the universality of Swedenborg's philosophy. All forms of truth stand related to a simple centre and each illustrates and adds strength to every other. Degree within degree they all form, out of infinite variety, a perfect One.

This would be impossible if the fundamental classifications were incorrect or adopted empirically as mere working hypotheses, as has so often been the case with scientific theories; and equally important with the classification, or the assembling of facts correctly in their proper groups, is the discovery of the correct *fundamentum divisionis* or that kind of distinction which shall constitute the primary classification of all.

The classification exhibited in the writings of Swedenborg is of two kinds — namely, into twos and into threes — the classifications into two kingdoms and into three discrete degrees. As the three discrete degrees exist in each of the two kingdoms there is no conflict but only increased perfection of analysis afforded by this double method of classification.

The primary classification of all is into the two kingdoms of the good and the true, or that which derives existence from the Divine Love and from the Divine Wisdom.

All things in the universe [says Swedenborg] which are according to Divine order have relation to good and truth. There is nothing either in heaven nor on earth which has not relation to these two, the reason of which is, that both good and truth proceed from the Divine Being Who is the First Cause of all. (H. D. 11.)

Here we see that this primary classification of all things in the universe is grounded in the very nature of Deity Itself, thus securing forever, or throughout whatever indefinite series of subordinate classifications, the perfect union and harmony of theology with a true science of nature.

This dual classification derived from God into the works of God is therefore reflected or exhibited in all nature animate and inanimate. On it rest the mental conceptions of substance and form — substance being the good, truth the form of a thing; the physical forces of heat and light; the mental forces of love and faith; the very constitution of man as a being of will and intellect; the whole conscious life of humanity as consisting inwardly of affection and thought. These all constitute the most indispensable classification in their respective spheres, and all hang like a chain with successive links upon the one primary classification of all ideas into those of good and those of truth. Exhibited in the two-fold nature of man — the voluntary and the intellectual — the same classification applies to man in the larger form or in society, and not only in the kind of life that men lead and the kind of motives that inspire them, but in the institutions that form the framework and the support of society itself.

And hence we read regarding the government of men:

There are two classes of affairs amongst men which ought to be conducted according to the laws of order: namely, the things that relate to heaven and the things that relate to the world, or ecclesiastical and civil affairs. (H. D. 311.)

And also that:

The common good (which exists from the goods of use performed by individuals) consists of the following things, that in a society or kingdom there be: I. What is Divine among the people. II. That there be justice among them. III. Thence that there be morality. IV. That there be diligence, skill, and probity.

V. That there be the necessaries of life. VI. That there be the things necessary for carrying on occupations. VII. That there be things necessary for protection. VIII. That there be a sufficiency of employment, for this is the source of the three preceding necessary things. (Doct. Charity, VI. 65.)

Here, letting employment stand for the things produced by it we find the analysis reduced to the following constituents of the life of civilized society: the Divine, the just, and the moral; and the activity of these in productive labor, or as the author himself puts it:

> The common good results from these particulars: it does not originate from itself but from the individuals in the kingdom and through the goods of use the individuals perform. Thus also the Divine exists there through the ministry, and justice through the magistrates and judges; the moral through the Divine and the just, and the necessaries of life through employments and commerce, and so forth.

Here it is asserted that the moral in society exists through the Divine and the just; and these, the Divine and the just, through the respective uses performed by individual ministers and magistrates, or ecclesiastical and civil officers. And as these, the Divine, the just, and the moral, make up the whole of the human subject, as distinguished from the things produced by him — in labor and commerce — we find therefore the whole of civil and society life reduced here to its primary and fundamental constituents, namely the two classes of things, what is Divine and what is just among the people: and from the two kinds of officers named as the instruments by which these may exist — namely the ministers and the magistrates. We see that these two classes of things are identical with the two kinds of things among men which "ought to be conducted accordingly to the laws of order" — namely the ecclesiastical and the civil affairs; and especially is this made clear by the further statement that "governors over ecclesiastical affairs, or things relating to heaven, are called priests, and their office the priesthood, and governors over the civil affairs or affairs of the world are called magistrates; and when such a form of government permits — a king." (H. D.)

On the offices of the priest and the king, then, are seen to rest the entire common good of society; and that this grand dual classification of uses is in accord with the primary classification which relates to good and to truth, is evident from the spiritual correspondence of these two offices themselves — the priesthood corresponding to what is of love, and royalty to what is of truth. And therefore of a redeemed and regenerated human society, it is said in the Word, that the Lord hath made men "kings and priests unto God and His Father"; which means that they are in wisdom from Divine truth and in love from Divine goods, and thus are images of the Divine wisdom, here meant by the term God, and of the Divine love here meant by the term Father.

It is thus to its foundations in the eternal order of things, and in the primary necessities of society, that we may trace the office of the priesthood or the ministerial use among men; and perhaps nothing could be more helpful at this time in forming right conceptions of the office which ministers of the New Church bear, or more encouraging and strengthening in efforts to realize the ideals of what their use should be, than to come back to these simple but comprehensive first principles of things, from and according to which, as we have seen, the ministry gets its true definition. It ought to be helpful at this time, because never before in Christian ages has there been so strong a tendency as now toward the secularization of all things, even to the church and the ministry itself. This appears not only in the openly avowed materialistic principles of much of the prevailing science and philosopy, and in the abolition of all spiritual control of public education, and of all direct acknowledgment of God, thus reducing the whole scope of man's intellectual, moral, and civil life to the limitations of matter and the arbitrary imperfect verdict of human opinion; but the secularizing tendency is even more positively shown in the churches themselves, in the abandoning of the distinct spiritual plane of instruction for that of morals or politics or social reforms, and the turning of the ministerial function into that of a leader and organizer in economic or industrial reconstructions of society,

rather than that of the inspirer of Divine motives, by which alone the common good can be really advanced. It is the existence of such a tendency as this that makes it needful for the ministry to recur to the terms of their commission, or the constitution upon which the New-Churchman rests his convictions of what is lawful and useful in spiritual living.

It is not intended to draw any limitation to the participation of ministers in whatever outward reforms, social or economical, they may feel called to advocate, but rather, whether in such participation or in withholding from it, the ministry keep their eyes steadily and foremost on this their great fundamental use — the existence of the Divine among men. For if this be lost sight of, or if we fall into the common opinion of the world that all these reformatory movements can be as well if not better carried on upon the basis of agnosticism or the non-recognition of the Divine among the people, then what can be the fate of the reforms, moral or industrial, themselves, after the experiment has in the long run been tried? For have we not seen in that classification of human uses, above quoted, which is more wonderful than might at first appear, that in order that there may be the necessaries of life and of the protection of life, there must be a sufficiency of employments, that is of labor, trades, and commerce; and that these demand diligence, skill, and probity or honesty, and that these demand morality; and that morality exists through the Divine and the just; and these through the individual uses performed by ministers and by magistrates? If the idea of the Divine, we repeat, is lost, what then will become of all the lower uses of society, and if the minister abandons his peculiar field of use, which is to perpetuate and keep alive this idea of the Divine among the people, then who is to occupy it? "Salt is good, but if the salt have lost its savor wherewith shall it be seasoned?" The seasoning savor of the salt is the sense of the sacred, the Divine, the holy in all movements toward reform, or the preservation of man from the corruptions of evil. Strictly speaking, it is the conjunction of truth with good to the overcoming of man's evil selfhood; and the acknowledgment of God is

the one and only thing that differentiates the good that is genuine and lasting from the good that is put on, self righteous, and spurious. The acknowledgment of God in what are held as principles of right living and right doing is what lifts the moral man into the spiritual man; it is the vital core of religion, and everything that calls itself a religion without such an acknowledgment is a dry and empty shell. The acknowledgment of God is what changed the decalogue given at Mt. Sinai from being civil law to being religious law, and that is why by every possible, awful, and impressive manifestation the law was given to Moses and written by the finger of God upon tables of stone, in order that the gross mind of the Jewish race might not forget and lose this idea of the Divine presence in those laws, and fall into the way of the idolatrous or unbelieving nations around them.

While it is doubtless true that the mind of Christendom at the present day does not need reminders of so objective a kind as the thunders of Sinai, is it not evident that the danger still continues lest the idea of the Divine and the actual acknowledgment of God as at the basis of all law, of all justice, and all morality, should be lost; and that therefore there must be preserved some instrumentality by which this idea can be preserved, and that this instrumentality must constitute one of the fundamental uses of society.

The decalogue was given on two tables, because one represents man's part and the other God's part in keeping the law, or God's operation and man's coöperation. The laws appertaining to man are indeed those which the civil law or magistrate takes cognizance of; but those are never to be disjoined from the others that go before relating to God, His name, and the Sabbath, because these are what preserve the Divine element in all the morality of the civil obedience; to preserve this Divine element in the civil and moral life of society is what constitutes the fundamental use of the ministry, and is the true part the church has to fill in the whole social structure.

"Kings and Priests unto God!"

This is the Divine ideal of human society — because this means a government of justice tempered with love, but also

restrained from arrogance and selfish tyrannizing by the recognition of God as the only real source of all justice, of all rightful power, and of all good. In the humble acknowledgment of God no ruler of our social or civil system can rid himself of that most effectual restraint on wrong-doing this world has ever known, — the restraint of conscience. Take this away and you remove the one barrier that could ever stand in the way of human avarice, greed of power, and tyrannical oppression of those weaker than one's self.

The only other barrier is that of resistance by the brute force of the oppressed; this means blood and destruction and setting back instead of setting forward the civil and social order of the world, because even if the oppressed are liberated the same forces are at work as before, love of wealth, power, and oppression, and so the deadly sore begins its growth again, and must lead again to the same bitter means of removal. The power that restrains from injustice, and the only power, will be that of conscience, and this rests for its foundation on the acknowledgment of God, or on what Swedenborg calls the existence of the Divine among the people. And the whole purpose and use of the ministry, and so of the whole external organism of the church, should be precisely and simply this: to preserve in the thoughts, in the hearts, and so in the consciences of all men the existence of the Divine, the acknowledgment of God. Not that all outward disorder and wrong will then at once cease, but that men will begin to feel the power of the sword within, and will fear not that which can destroy the body only, but far more that which can destroy both soul and body in hell. So should the church by the sacred ministry stand in every community and nation as the voice of God whispering in the ears of men, in the midst of the confusion and the lurid temptations of the world, the awful words "Thou shalt not!" when all else would cry "Thou shalt," and pointing when all else would fall prostrate at the feet of mammon and worldliness, and the idol of fleshly lusts and the greed of dominion, to Him who as the One Only that is Good, can truly do us any good and can deliver us from the evil.

Washington, D. C. FRANK SEWALL.

WHY DOES THE LORD PERMIT EVIL?

I.

In the whole domain of human thought and life, few thoughts are so trying, so difficult of solution, so unpleasant to the natural sympathies as this. Nor can the teacher meet all the objections and answer all the questions readily, and this for two reasons, the first of which is his general inability, his lack of knowledge, his fallibility, his want of terms and vessels for thought; and the second of which is the omnipresence of prejudice, of preconceived ideas, of distorted thought-channels into which his instruction flows, of insufficient mental calibre on the part of the recipient, of unsatisfactory premises and a general insufficiency of material. This is felt most keenly, when the thought that is to be carried forward is one that requires science, or a knowledge of natural laws, or a statement of abstract principles, acknowledged indeed in their own region, but unfamiliar to the "general reader," that omnivorous nonentity who devours a book and can, after reading, tell nothing about it except the color of the cover, or who wades through miles of leaded brevier and is then unable to tell whether the general sentiments of the article are in agreement with what he believes or not. Yet there are certain thoughts which bring the solution of the question much nearer to the rational mind, though they do not solve it entirely.

Among the thoughts which are valuable in a suggestive way in this consideration is one line, which in itself is thoroughly distinct, and which in its entirety is readily apprehended by the mind in its present state of education. The New Church sometimes claims that her religion is a scientific one. This claim is true, if the term Religion be changed into Theology. There is no such thing as a scientific religion, for all religion is of the life, and the life of religion is to do good. Hence religion and life are one and the same thing.

No amount of talk, or writing, or preaching will ever make

one iota, or one inch, or one experience of religion, any more than any amount of talk, or of writing, or of preaching will ever make one mouthful of food or one closing of the hand in the grip of actual life. Religion is a living thing and nestles deep in the heart of humanity. We talk about religion as we talk about the heart, but our talk is not religion any more than our talk is the heart. The heart is a cunningly devised little arrangement that goes triphammering away faithfully, diligently, serenely, whether the man who is part owner of that heart is a great talker or a great worker or both. So religion is a strange little spring that God has wound into the very essence of the spirit, a cute little architect always building up matters into eternal life, working away diligently, quietly, serenely, whether the man who is part owner of that religion, be a great talker, a great worker, or both. Our talking about the heart does not make it work one stroke faster or slower; so our talking about religion does not make it one inch greater or smaller. In fact the Lord's words concerning things bodily are very true also concerning things spiritual:

> Neither shalt thou swear by thy head,
> Because thou canst not make one hair white or black.
> Which of you by taking thought
> Can add one cubit unto his stature?
>
> (MATT. v. 36; vi. 27.)

Hence matters of talk are matters of theology. And in this line the New Church can be said to have a scientific method of expression. It is her theology that is scientific. But her religion is a thing of life, or at least we expect it to be a living thing after a little while, when the Lord will have blown the breath of lives into the nostrils of His new Adam.

It is upon this ground of assumption that we venture to move entirely upon scientific ground in presenting to the reader this line of thought connected with the permission of evil on the part of the Lord.

The student of science is familiar with the fact that a certain number of laws control all material things. These laws have been called by certain names and are recognized in the

scientific world. Among these there is a whole series of laws treating science in an abstract way, which laws we classify under the head of mathematics, and among which we find several that are of interest in the line of thought to be followed here. There is one peculiar law, that marks the knowledge of Geometry and makes it a particularly unpleasant study to boys whose eyes are not very wide open. It is this, that when two lines intersect one another they have an exceedingly irritable way of making the sum of all the angles at the centre equal to four right angles. But besides this they make opposite and alternate angels equal to one another. Now, there is nothing at all peculiar in this result, except, that it is a result not at all aimed at. It follows of its own accord. If the two lines be straight, and they cross each other, or cut each other, then the two results given above will follow, whether the person who draws the lines wants them to follow or not, or whether he knows that they will follow or not. Hence we may admit into our problem one set of factors, which would involve these peculiarities.

We might say, that in everything that man does, there are certain direct results which will follow, from the nature of the case. Besides the things aimed at directly in his movement, whatever it may be, he will accomplish several more, whether he wants to or not, and whether he knows that this will be the case or not. Thus in every action on the part of man there is involved the immediate result of that action, depending upon the will and the understanding of the man, while there are produced at the same time a certain number of attendant results, which are independent of his will and of his understanding. So well is this known, that men have invented many games upon this very set of laws. The game of chess is in every case a study into the nature of possible combinations produced by certain movements made according to certain laws.

Now, if we venture to apply this to the laws which the Lord has established for His work, as we are able to see them, we find that in the hands of the Creator also, there are certain boundaries set to certain movements, and that these

boundaries involve new sets of laws beyond the boundaries. Thus we find that the creation of the fish involves the creation of the substances in which and by which he is to live. But the creation of water involves certain boundaries, both abstract and concrete. The creation of waters involves waterways and coast-lines on the side of the concrete, and it involves the possibilities of steam and of ice on the side of the abstract. For the very nature of water involves the fact that there are certain limitations, beyond which water ceases to be water and turns into something else, and that there are certain boundaries, within which water must be held, in order to fulfil the use for which the Lord intended it. For if it were allowed to disperse itself over the face of the globe at the will of some arbitrary movements, it would evaporate and again cease to be water.

In all this line of thought however it must be remembered that the power of the Lord Himself is in no wise limited by these limitations, since it must be remembered that the limitation, whatever its nature, is attributable only to the finitely created substance, for where the Lord finds the one substance which He has under control insufficient, He can use another substance and another set of laws, which are also under His control. For He has all power. To illustrate: A pen will write only with ink. If a skilful man is deprived of the pen, he will soon find another instrument which will write without the ink and thus be less limited. He will use pencil, or stylus, or graver. Thus though every implement in itself is limited as to its own sphere, the ability of man to write is comparatively unlimited, since if the pen refuses there is still left to him an almost endless series of other instruments that will do his writing for him, and he has his choice among the pencils, the brushes, the machines, the types, the styli, the gravers, the chisels, and the other implements which his ingenuity will suggest to him. Thus man, though limited in each particular instrument to one particular sphere, is practically unlimited as to the various means which are within his reach.

In the same way, the Lord, although limited as to the in-

strument chosen and its sphere in every case, is absolutely unlimited as to the number of instrumentalities which He is able to select for the work in hand. If any one will pause a moment and think of the endless number of instrumentalities, which the Lord has employed during the ages in the writing of His Great Book of Man, he will be astounded at the unlimited power of the Lord. The weakness and the strength of man, the change and the steadfastness of historical surroundings, the marvels of the present, the past, and the future, the vision of the seer and the hard statistics of the book of Numbers, the stylus of Baruch, and the chisel of Eber, and the movable type of Guttenberg, the love and the pride of kings, the cunning and guilelessness of women — He has used them all and a multitude of others in the construction of a work that will outlast all time and all eternity.

This then is what we mean when we speak of the limitation of the Lord by His own law.

Keeping in mind the law of limitations thus feebly expressed, let me bring before the mind of the reader another law in the same domain of thought, lying however a little higher. Take a pair of "compasses," as the school-men call them, and draw three circles in such a way that they will all three touch one another in some point. If you look at the figure you have thus drawn, you will find that you have made the three figures aimed at, and that you have made another that you have not aimed at. This was also the case in the first law, but there is a difference, and the difference is this, that the figure now produced will not look at all like either of the three figures that were in your mind when you first began the work.

We have, therefore, as the first result of any system or series of limitations, the fact that the simple juxtaposition of any one series of forms will produce another, and that the form of that other will be attained, whether the being handling the forms be familiar with this law or not, and whether he be desirous of this result or not.

We find the same law true throughout the region of science, especially in chemistry, in which the combination of the same

substances in different atomic weights will produce entirely different substances. If now this law be transferred to the domain of things spiritual, it will be found that the ultimate effect produced from the combination of three or more spiritual factors cannot at all be determined from these factors themselves, and may in every instance differ from the factors themselves in the most radical way. Just as in the case of the three circles the result is a concave-sided figure, giving in its central points the apices of an equilateral triangle, so in the combination of any three or more spiritual entities, the result may differ in form from every one of the factors used. The deduction is consequently perfectly permissible that the Lord in His providence is not confined to the production of results which will in any way resemble their causes; or in other words, man should not be deceived by the appearance of any one series of events in life, into the thought that the ultimate and combined result of that series of incidents will be a grand sum of them all. It may be that, but it may also be something entirely different.

Apply this to the permission of evil on the part of the Lord, and you have this result. As a general thing the human mind is a little inclined to estimate the result of a series of events in life as a process in addition, while it may in reality be a process in division, or in any other branch of spiritual mathematics. Thus in the case of evils, man is apt to add the headache of today to the bruised finger of yesterday, and to the rheumatism of the day before, and with a sigh of evil omen, he "puts down two and carries one." And it appears to him as though he had fathomed an infinite depth of Divine Wisdom. Far from it. There are as many branches of spiritual mathematics as there are of the natural, and the results are as varied. If, for instance, I take the two numbers, 7 and 2, and place one immediately behind the other, the result (72) is a number familiar to every one as the product of 9 by 8. But if I take the same two numbers and place a dot between them, thus 7.2, I have produced by the addition of another factor, a decidedly smaller quantity than the original one; for the difference between 72 and 7.2, is, as every one knows, 64 and eight-tenths, or four-fifths. Thus an ad-

ditional item is not always an enlarging item. So in spiritual mathematics, the result of an additional trial is to the outward eye the enlargement of evil, but to the trained eye it is the enlargement of good and the diminution of evil. Or stated as a paradox: The greater evil is the lesser evil. Or, the addition of evil is the subtraction of evil, or, in the more intelligible language of Scripture, "Whoso saves his soul, loses it, and whoso loses his soul for my sake, saves it." I have purposely rendered this sentence in a literal way, so that no theological back door be left open in the way of substituting the word "life," and hanging all sorts of thought-garments on that hook. The word is "soul." Let it remain so.

We are therefore compelled to keep in mind the distinction between what is spiritual and what is natural. Addition on the natural plane is subtraction on the spiritual, and *vice versa*. The man who centres his life more and more upon worldly things, centres it less and less upon spiritual things, and the man who turns his faculties more and more to things spiritual, turns them less and less to things natural.

In the question therefore of the permission of evil on the part of the Lord, this thought must be allowed the utmost prominence. No conclusion in which the mind is permitted to run on any one plane alone is correct. A conclusion reached on the natural plane alone is wrong. A conclusion reached on the spiritual plane alone is equally wrong. Only a conclusion in which allowance is made for the existence and for the laws of both planes, can in any way approach the Truth.

In order to understand the topic just a little more clearly, let me illustrate again. A skilled mechanic takes a common pasteboard tube, and places within it three strips of mirror-glass somewhat shorter than the tube. He places them in such a way that they form an equilateral triangle, or hollow prism, inside. On the end of the tube he fixes two pieces of glass, cut circular to fit the tube. These two pieces of glass are a little distance apart, and the space between them is filled with all sorts of odds and ends. Broken pieces of glass of all kinds and colors, fragment of hoops and cylinders and cones; fragments of squares and cubes and planes. And the

whole apparatus is supplied with an eye piece. Apply the eye to this eye piece and hold the thing up to the light. You will be delighted with a most exquisite series of patterns, symmetrical and therefore beautiful. Why not apply this device of human ingenuity to a nobler purpose, and give the thought a shape like this? The Divine Artificer fashions a world of natural things and into that world places the three facets of mental possibility, the sensual, and the natural, and the rational mind. He places them skilfully with their reflecting surfaces inward upon themselves, so that the trinity of powers may become a unity of purpose. And before them He places two surfaces of observation, an internal and an external memory, and the space between He suffers to be filled with all sorts of odds and ends. Fragments of hopes and fears, spoiled plans and hopeless undertakings, misfit business ventures and departed dreams of greatness, the ragged edges of despair and the uncouth shape of disappointments. The man who looks at the wrong end of life sees the amalgamation of incongruous matter and shakes his head. "Ah, me, what a doleful world this is." But the man who has learned that the number of the beast is 666, but the number of a man, an angel, is 144, will turn the thing the other way about. Look at it from the spiritual side. Hold it up to the light of the Divine Truth. And lo! The patterns which the Divine Mercy fashions from the fragments of our life's disappointments are beautiful and noble. They surpass in their beauty and in their delicacy every conception of pattern-making within human ken. The slender lines meet with the heavier surfaces in such an ecstasy of blending, that even the dullest soul must needs rejoice.

Keep in mind the fact that factors of one order produce results of another order, and that from a series of apparently haphazard things, which are the source of annoyance and displeasure to the mind, the Divine Being develops a range of higher possibilities differing in every way from the original forms. And with this fact in mind, look into the Divine kaleidoscope of life from the eye piece and not from the other end.

Vineland, N. J. ADOLPH ROEDER.

[*To be continued.*]

MUSIC.

"And Adah bare Jabal; he was the father of such as dwell in tents, and of cattle. And his brother's name was Jubal; he was the father of such as play upon the harp and the organ." (Gen. iv. 20, 21.)

All sacred music is of two kinds, namely, celestial or spiritual, and has its life from either a celestial or spiritual source. This is so, because all musical sound comes from affection, and affection is either spiritual or celestial. Celestial affection is affection for that which is good and pertains to the Lord and His kingdom, as to the love of and doing uses. Spiritual affection is affection for that which is true and pertains to the love of the neighbor as against the love of the world. Affection has, as its correspondent in the natural world, sound — spiritual affection sound that is produced by stringed instruments, and celestial affection sound that is produced by wind instruments.

As love to the Lord has with it love to the neighbor, or as celestial love has with it spiritual love, and the latter could not be without the former, so musical sound that corresponds to affection celestial, has with it all the tones of harmony that correspond to spiritual affection.

This may in a measure be seen, if we fully understand sound and its medium. Sound is a sensation produced upon or within the ear, and the medium of sound is the atmosphere together with the kind of instrument that produces the atmospheric vibrations. This being so, the ultimate medium of the sound wave is the air, and the quality of the sound is referable alone to the kind of instrument producing the atmospheric vibrations.

In the case of sound corresponding to celestial affection, there is but the one medium — the air; but in the case of sound correspondent to spiritual affection there are media — the air and the strings of the instrument. Without further comment upon the subject as to why affection has its corre-

spondent sound in the wind or stringed instrument, we will say that singing itself is expressive of either the celestial or spiritual affection of the singers. But I will here quote from what the doctrine says on the wind and stringed instruments:

Adah is the mother of the celestial things of faith, which is evident from her first born Jabal being called the father of such as dwell in tents, and of cattle, which are celestial because they represent the holy things of love and the goods there originating which are celestial. (A. C. 412.)

His brother's name, Jubal, signifies the doctrine of the spiritual things of the same church, and the father of such as play upon the harp and organ, the truths and goods of faith. (A. C. 417.)

As the holy things of love and the goods thence derived are celestial, so the goods and truths of faith are spiritual, for it is the province of faith not only to understand what is true, but also what is good — the knowledges of faith implying both; hence, faith implies the knowledge of both goodness and truth; these are represented by two instruments — the harp and the organ. The harp as every one knows is a stringed instrument, and therefore signifies spiritual truth, but the organ being an instrument between a stringed instrument and a wind instrument denotes spiritual good. (A. C. 419.)

Singing is expressive of the state of the singers — it expresses their state as to worship, for the state as to worship is expressed by the tone of the singers. Deep affection for the Lord will express itself in the tone of the singer; if the Lord is first in his mind the tone will indicate it; but if the ruling thought is prompted by charity toward the neighbor which is spiritual affection, then the tone is more of the intellectual cast. Hence we have singing that expresses intellectual delight, and singing that is expressive of emotional delight; the former pertains to the art or science of music as it is seen by the understanding, the latter to harmony of sound as felt in the very make-up of the singer's being.

And here let us say that harmony of sound is the basis of all good music, both scientific and emotional, and expressive music it cannot be without harmony of sound. Harmony is the substratum upon which rests all the superstructure of both

scientific and emotional music, as the bass tones are the tones upon which all the higher parts of music are arranged.

If these be facts we might ask, "How are we to have music that expresses our emotions and at the same time is scientific?" We answer by saying that our scientific love of music, or our love of music as a science, should always be kept in subordination to the emotional feelings that prompt the tones. Then the intellectual arrangement of the musical tones will not stand out so prominently above the emotion that is aimed to be expressed. The emotion is what should be kept in view more than the scientific arrangement of the tones. If the emotion that is wanted to be expressed is kept prominently in view, the tones will arrange themselves, or come into the intellectual mind that is most expressive of the emotion. In this way, the deepest emotional feelings of our being, can and will be expressed in the most appropriate tones. In this way, words and music expressive of our deepest religious feelings will become wedded, and be in us one.

The singing of heaven is an affection of the mind sent forth through the mouth as a tune; for the *tone* of the voice in speaking separate from the discourse of the speaking and grounded in the affection of *love* is what gives *life* to the speech.* (C. L. 155).

JOHN N. WHITE.

* The italics are mine.

"THE Divine truth is believed to be as a voice, which, being uttered with the lips, is instantly dissipated; but the case is altogether otherwise. The Divine truth proceeding from the Lord is the veriest reality, and such a reality that all things have thence existed, and all things thence subsist; for whatsoever proceeds from the Lord is the veriest reality in the universe. Such is the Divine truth, which is called the Word, by which all things were made."—A. C. 6880.

OPEN LETTERS.

WHAT TO TEACH FIRST.

Editor of the New-Jerusalem Magazine: —

WHAT to preach in our mission work has been a question of great concern to the undersigned, and it is a pleasure to see the subject treated of in your March number by Mr. Cabell.

The subject is a highly important one, and it has sometimes crossed my mind that the methods in vogue up to this time have not been absolutely the best possible, for we find a number of passages in the writings which do not seem to have been sufficiently attended to.

While it is true that the Doctrine concerning the Lord may be called the "great corner stone of the new faith," and that man's mind is so created as to receive by common perception, when instructed, that the Lord is and that He is One, still the first idea is very vague, indefinite, and inadequate, while it takes definite form only according to the actual progress of regeneration with man, insomuch that we read that the idea of God is the key to every man's character. It would seem therefore that even with the simple in truth and good, that is, those who have not destroyed their common perception (A. E. 543, D. L. W. 361), many preliminary truths must be learned before anything more than a vague idea of God can be obtained, and with those who have by confirmations against the good and truth of faith so destroyed it, "the internal cannot be opened to heaven unless the things negative of truth or affirmative of falses are first shaken off. This can only be done by total inversion of life, thus by a process of several years' continuance, for falses arrange themselves, and make connections, and form the natural mind itself, and its view of the church and heaven." (A. C. 9256.) It may be seen that these latter could form no adequate idea of the Lord, for the idea of the church and heaven is dependent on the idea of the Lord who constitutes them.

We read also not only of those outside the church but of those within, as follows: "Concerning the first state of a new church,

which is such that the Lord is unknown to the members thereof, but nevertheless, as they live in the good of charity, and as to civil life are principled in justice and equity, and as to moral life in honesty and decorum, they are therefore in such a state that the Lord may be with them." (A. C. 2915.)

Now it has seemed for some years past to the writer, that one of the first things to be known, and therefore to be taught, is the formation of the human mind and therefore the doctrine of degrees, without which it cannot be understood, for we are distinctly told: "No one can understand the state of a man and his elevation and approximation to the Lord except he knows these degrees" (D. P. 32), and "apart from this science scarcely anything of cause can be known" (D. L. W. 184), "nor can he know anything of the influx through the heavens from the Lord or anything of the order into which he is created." (D. L. W. 187.) Note also this: "What is outward lives from what is inward; if separated, the outward dies and the inward lives. If this had *first* been known, respective qualities might *next* have been known; few, if any, have heretofore known the distinctness of the inward and outward of man." (A. C. 5707.)

Many other passages might be adduced, but these are sufficient to show that what Dr. Wilkinson calls "structural thought" is necessary for the New-Churchman, especially as we learn that "the Lord comes to man in what he knows, and not in what he does not know;" and, if "scarcely anything of cause can be known," what can be known of the great First cause or influx from Him? Besides which it is now lawful to enter intellectually into the truths of faith, and how can this be done without knowledges in order?

Another important point too apt to be overlooked is that nothing is received by man except he has affection for it, and such truths must be presented as are most asked for; on this point we read, "No one can be drawn out of his hell by the Lord unless he sees that he is there and wishes to be delivered." (D. P. 251.) And every lecturer or missionary knows that audiences differ greatly in their demands for information. It is for this reason that the new method of conversational lectures are more successful as to results than the old style, perhaps therefore it would not be wise to make any hard and fast rules as to teaching, other than those given in the writings, but to remember that "the man of the spiritual church knows only what he learns" (A. C. 895), and he learns by asking

such questions as his affections prompt. At first, as all missionaries know, the prompting is from self-love and love of the world, and is mostly a seeking after reward of some kind, or elevation above the neighbor, for it is always true that "human minds *at first* apprehend none but terrestrial and worldly things, not at all spiritual and celestial things, wherefore if spiritual and celestial things were exposed nakedly, they would be rejected as if they were nothing." (A. C. 8703.)

It is of course everlastingly true that "repentance is the first thing of the church with man," but how can even this be understood properly, without a knowledge of the degrees of man's mind and the influx of life therein?

Doubtless the Doctrine of the Lord, or knowledge and acknowledgement of Him, is the end in view, but as influx is first into ultimates, so the lower structural knowledges are necessary before the intermediates can be formed and rest upon them.

Toronto, Can. T. Mower Martin.

NEW READING OF LUKE ii. 14.

Editor of the New-Jerusalem Magazine: —

Some of the readers of your Magazine may be interested and profited by a suggestive new reading of Luke ii. 14, even though its value may prove slight upon further investigation. This song of the angels to the shepherds reads in the common version, "Glory to God in the highest, and on earth peace, good-will among men." The revised version renders it thus, "Glory to God in the highest, and on earth peace among men in whom he is well pleased." This reminds us of the blessing at the Lord's baptism, but on turning to that the Greek is entirely different. The margin of the revised version says, "Many ancient authorities read, 'peace, good pleasure among men.'" It also gives as the literal translation of the Greek, "men of good pleasure." This assigns the preference to the same reading of the Greek as Tischendorf in his Greek Testament, but the translation appears meaningless. The word *eudokia* means, as nearly as good English will allow, "right thinking," and perhaps the musical "good-will" might return to its place. Let us substitute also for "in the highest," "among the highest," and we have a significant and heavenly message, "Glory to God among the highest, and on earth peace among men of good-will." I cannot discover that we have

anything to hamper us from taking this as the genuine sense of this verse. It is not quoted from the Old Testament, according to my reference Bible.

"Thayer's Lexicon" is not very satisfying in its interpretation. It gives "will, choice, good-will," etc. as the first definition of *eudokia*. Then it gives it in this particular passage the secondary meaning of pleasure, and allows us the alternative of God's pleasure, or man's in the coming of the Lord. But it shows that the so-called *textus receptus* (a sort of general name for the mediæval texts, like Gibbon's epithet, the Augustan history, for the works of the less important Latin historians), and the text edited by Griesbach at the beginning of this century, both founded necessarily upon manuscripts inferior in age and authenticity to those now accessible to scholars, are the only ones which retain the word *eudokia* in the nominative case as the King James's version would require it to be. In this instance the marginal reading of Tischendorf *eudokia* (nominative) is purely a historical record, and from the lexicon I suppose the case the same with the margin of Tregelles. Therefore I conclude that the genitive form has been most acceptable to the later editors, for a reason which I do not find stated in my books, but will be glad to learn from any one who knows.

This Greek word, then, in the possessive case, as we call it in rough English, is directly after the words "among men." It seems, therefore, more likely that it is descriptive of the men than of the attitude of God towards them. And my first change supports this and will now be explained. The same preposition in Greek is used with the word for "highest" as with that for "men," namely, *en*. Both are without the article; both are in the plural and apparently contrasted with one another. Therefore I interpret "the highest" to mean the highest heavens or angels, and the song expressed the delight of the highest heavens and that of good men even upon earth in the Saviour just born into the world. It is a very sweet utterance, even in the literal sense. The Lord "came not to bring peace but a sword" for us, yet so far as we are "men of good-will," He saith, "Peace be unto you." It would not be good for those in evil to have peace. Disquiet is their only hope of salvation. But as we do right from love of Him, and so only can we think aright, "He giveth His beloved sleep."

Northville, Tenn. Louis Rich.

THE LOWER CLASSES.

Editor of the New-Jerusalem Magazine: —

Is it not possible that the moral reformers of the day are lop-sided when directing their operations only toward those called the "lower classes"? Does there not seem to be lurking in their efforts a spirit of "I am better than thou art," which invites antagonism and provokes resentment? Would it not be well for these reformers to divide their energies, and not to assume that all the vices are with the "lower classes" and all the virtues with the worldly respectable, but recognize the fundamental truth that all men are evil, and that each unregenerate individual is striving in his or her way for the mastery over the other?

The "lower classes" may not express their feelings in the matter exactly in these words, but may they not regard the reformer's efforts as continued and additional attempts to deprive them of their individuality, and to bind them with shackles, and may they not prefer to be free buzzards than caged canaries?

Charleston, S. C. W. J. B.

CAIN.

Editor of the New-Jerusalem Magazine: —

I HAVE just read with great pleasure Rev. G. F. Stearns's article on "The Significance of Cain's Crime." While he has made a timely application of it to our own church, I have thought how clearly it illustrates the first Christian Church. The sin of the Catholic Church — their especial sin — sprang from a deterioration of love, the coming in of self-love, and thus the debasing and setting aside of Divine love; then as love was made less of, or degenerated, faith or doctrine was made more of. At the time of the Reformation, the whole emphasis was put upon faith, and afterwards that died out and became nothing; so that the old churches in their vastation do not know whether they believe anything — as to even whether we have a Divine revelation in the Scriptures, or whether the Lord was more than a man. It is true as Mr. Stearns quotes:

> The heresy called Cain in process of time was vastated; for it indeed acknowledged love, but made faith principal, and preferred it to love; but the heresies thence derived wandered from this, and Lamech the sixth in order, wholly denied even faith. (A. C. 409.)

Glendale, O. H. H. GRANT.

DOCTRINAL STUDIES.

NOT A SON OF DAVID.

In Luke xx. 41, we find the Lord raising the question, "How say they that Christ is David's son?" And then He quoted Ps. cx. 1: "The Lord said unto my Lord, 'Sit thou on my right hand till I make thine enemies thy footstool.' David therefore calleth Him Lord, how is He then his son?" In Matt. xxii. 42, we read that our Lord asked the Pharisees: "What think ye of Christ? Whose son is He?" and that they answered that He was the son of David, and that He then rebuked them with the words from the Psalm. The account is also found in Mark xii. 35.

To one familiar with these sayings it is perhaps perplexing to read in Luke i. 32, in the announcement to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David." This reminds us of the promises to David that he should not lack a son to sit upon his throne: "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne." (Ps. cxxxii. 11.) Besides several such promises uttered before the coming of our Lord, we have the saying at the end of the Holy Word: "I am the root and the offspring of David, the bright and morning star." (Rev. xxii. 16.)

Upon looking to see if the doctrines afford a solution of this question as to the Lord rebuking the Pharisees for regarding Him as their Scriptures had taught them to regard Him, we find at once what is needed. Four passages refer to this point directly, and probably others treating it less directly might be found.

In A. C. 2649, where the meaning of Isaac (Exod. xxi. 8), is treated of, we read:

> As to the separation of the former human which the Lord had from the mother, and finally as to its complete rejection, it is to be

known that, even to the end when He was glorified, the Lord gradually and continually separated from Himself and put off that which was merely human, which He took from the mother, even until He was no longer her son, as may be seen from His words. (JOHN ii. 3, 4; MATT. xii. 47–50; LUKE xi. 27, 28; and JOHN xix. 26, 27, then quoted and explained.) Still more plainly this may appear from the Lord's own words in MATT. xxii. 39 to end; MARK xii. 35–37; LUKE xx. 42–44. Thus He was no longer the son of David as to the flesh.

Here it is implied that as to the flesh He had been son of Mary and of David, but that He was to be so no longer, and could only spiritually be called the son or offspring of David, meaning that "He was that very Lord who was born in the world." (A. R. 954.)

Another important passage is A. E. 205, end:

Because David represented the Lord as to the Divine Truth, therefore the Lord chose to be born of the house of David, and to be called the son of David, his root and offspring, and the root of Jesse. But when the Lord put off the human from the mother, and put on the human from the Father which is the Divine Human, then He was no longer the son of David. This is meant by His words in MATT. xxii. 42–45.

The same statement is made in Doc. Lord 35:

In the Gospels it is said but three times that the Lord spoke to the mother and of her, and then twice He called her woman, and once did not acknowledge her as mother. In other places Mary is called His mother, but not by His own mouth. This is confirmed by the fact that He did not acknowledge Himself to be the son of David. (Passage from the Gospels quoted.) From this it appears that as to His glorified Human the Lord was not the son of Mary nor of David.

T. C. R. 102, repeats this statement and need not be quoted.

Thus it would appear that our Lord not only rebuked the merely earthly idea of Him which the Pharisees had formed, but also made His words a means of instruction to us, to the effect that He was, in His glorification, no longer a son of David "as to the flesh," but was such that He had fulfilled the saying of Ps. cxx. 1, and was Lord of David.

It was in this sense that the Lord was "called David" in passages quoted in Doc. Lord 43, one of which is, "They shall dwell in the land, they and their children, and their children's children even for ever; and David shall be their prince forever; and I will make a covenant of peace with them; it shall be an everlasting covenant with them (EZEK. xxxvii. 24–26)."

THE ATMOSPHERES OF THE THREE HEAVENS.

IN the writings the appearances of the three atmospheres are frequently described, and in all cases so far as we remember, except in one instance, the description is similar, and we have not been able to discover any good reason for the difference in the statements. We have conjectured that a difference of state in Swedenborg would produce in his visual faculty a difference of appearance, and that he wrote from a more interior state when he made the exceptional description wherein he lifts, so to speak, the three atmospheres one degree higher. Is there any better reason for it? We will first quote the description frequently found in the writings, and then the exceptional one. It is to be noted that both statements are found in the same volume and must have been written near the same date.

The reason why the heaven, where the men of the external church are, is called the sea, is because their habitation in the spiritual world appears at a distance as it were in the sea; for the celestial angels, who are angels of the supreme heaven, dwell as it were in an *ethereal* atmosphere, the spiritual angels, who are angels of the middle heaven, dwell as it were in an *aerial* atmosphere, and the spiritual-natural angels, who are angels of the ultimate heaven, dwell as it were in a *watery* atmosphere, which at a distance appears like a sea. (A. E. 1287.)

The angels of the highest heaven live as if in a pure *aura*, the angels of the middle heaven as in *ether*, and the angels of the lowest heaven as in *air;* beneath these atmospheres in each heaven are the earths in which they dwell. (Concerning the Divine Wisdom, xii. 5, at the end of A. E.)

Pittsburgh, Pa. JOS. HARTMAN.

THE atmosphere of water is related to the aërial atmosphere as the air is to ether, and as ether to aura. Neither atmosphere appears to the angels in it as water, but either may to the angels above it. As our correspondent suggests, the difference in statement appears to depend upon the plane from which the atmospheres are seen.

In the last quotation above, Swedenborg is describing the atmospheres as one sees and thinks of them from below, when looking up to the Lord — as atmospheres in three degrees. In the more usual form of the first quotation, they are described as they appear from an inner heaven, looking down. In the fourth chapter of the Apocalypse we read that John saw "a door opened in heaven; and the first voice which I heard as of a trumpet speaking with me, said, Come up hither, and I will show thee the things which must be hereafter." And then he ascended in spirit, and saw the throne and the animals and the elders, and before the throne the sea of glass.

And so in other places; and we are inclined to think that the description of the lower atmosphere as watery, always assumes a higher plane from which it is viewed.

J. W.

FIRST NOTES ON SCRIPTURE.

SWEDENBORG'S experience in learning the need of constant looking to the Lord is often referred to. See, for example, Adv. I., 1396:

> That without the Messiah the human race would no longer be human but bestial and worse than that, rent by the devil, exposed to the wild beasts of his land [evil passions], so that nothing human would appear, is so manifest a truth that it cannot be doubted. It has been plain to me from so many manifestations and so many natures of evil spirits exposed that I must certainly conclude that, if only the Messiah should remit a small part of his rule, man would be at once cast into destruction and could be no longer man.

It is apparent that publication was contemplated from the notes inserted to call attention to places which might need revision. Thus at n. 1398 he says, "Whether these last words are to be inserted will be seen later." And so in n.

1445, "Whether these are to be inserted and whether they do not obscure the general sense, is to be seen"; meaning that a digression upon the church such as had been made might lead the mind from the subject, which was a portion of Genesis.

When the wrestling of Jacob and the angel is treated of, much light is thrown upon temptation, and the following is added:

This is the explanation of the wrestling of the angel of Messiah, that is, of Messiah Himself through His angel, with Jacob as Jacob, and thus with his posterity, with whom a like strife went on, even till nothing could any longer be effected by striving, for they left the Messiah and worshipped other gods. Hence they were left so that they do not now expect a Messiah except one who will favor their desires and give them universal dominion and wealth. (Adv. 1461.)

A striking instance occurs a little later of the strong influence exerted upon Swedenborg by those of whom he was writing. This appears in n. 1510:

The Messiah, who led Abraham the father of the faithful, who abides forever, who believed and it was counted unto him for righteousness, — the Messiah who heaped so many blessings upon the posterity of Jacob, was born among them although they were so unfaithful and departed so far from their Friend and Saviour, who sought to bring them into the kingdom of God, but in vain. Say now what you can.

These last words we can only understand to imply that Israelite spirits surrounded him, and sought to prevent him from speaking the truth. Indeed this is distinctly declared in the very next words:

This was written only by my hand as a tool. Those who were like Jacob were present, and I doubt not that Jacob himself heard. But I cannot but confess these things against him, because they are in harmony with the Messiah's Word. (Whether they are to be inserted, is to be seen when the time of printing comes, whether it is permitted.) (Adv. 1511.)

In n. 1526, in the same spirit of humility, he says that he is *solum organum*, "only an organ," and, in n. 1529, he makes the solemn declaration "not a word of this is mine," meaning that he is not the judge of the Jews and is only a messenger from the Lord.

Speaking of the transaction with the people of Shechem in GEN. xxxiv., he says in n. 1649:

> These things are infamous, wherefore they are passed over and even till the time of printing. They cannot be inserted as yet.

He speaks in n. 1656 of those who are many and who call themselves gods, and wish to be worshipped as such.

After n. 1713, a very important summary is given, including all the points which have been made in the work so far. From these brief sentences, which are numbered from 1 to 102, we extract a few:

> 5. Everything in the history of creation and onward in the Sacred Scriptures regards as its final end the kingdom of God.
>
> 18. In the series of actual creation, antecedents always serve as means for consequents. The whole even to man, the final Divine work, is a series of mediations. Man has in him a type of the universe.
>
> 23. Spiritual things are represented in natural, the heavenly paradise in the earthly; thus a double sense enters here and everywhere into the Scriptures.
>
> 37. By the serpent was signified the devil, at first prudence, then deceit.
>
> 88. We are passive potencies, such that spiritual essences from without rouse and rule our faculties, thus either the prince of heaven or the prince of the world.

And these emphatic words are also found:

> Men are so far men as they walk in the way of truth; but, so far as they turn from it, they approach the nature of beasts.

Many of these most interesting preliminary remarks remain to be noticed as the steps of progress to the "Arcana."

A TENTH MARRIAGE ANNIVERSARY.

With loving thoughts tonight,
With hearts of thankful praise to the All-Father,
We greet this little home's fair growth
Of innocence and peace:
Our vision is the earth-side,
In light of heaven, thro' all the bright hereafter,
His clear-eyed angels see unfold
A crown of love's increase.

The aloe patient waits
Thro' long ten years of stem and rootlet storing,
Then sends aloft its spire of bloom,
As born of summer time:
But, countlessly enfolded,
In far recess of deepest life is moulding,
Bell after bell, the wondrous growth,
Through years that make no sign.

Thus each new flower of life,
Of patient love and humble use, is forming
A white-souled whole, slow-gathering grace
Through all the changing years.
In Light of Love Eternal,
Night of grief brings but the peace of morning
To shine anew with bright-hued bow
Of promise thro' its tears.

"And, Behold! There was a marriage!"
Our hearts bow down in tender awe to listen,
And still the water turns to wine
As then in Galilee.
O, yearning Father-love, —
Low-bending toward Thy children, from Thy heaven,
Draw up our weakness toward Thy strength!
Tithe-off'ring unto thee!

Portland, Ore. Elvira B. Hutchings.

BOOK NOTICES.

Socialism and Reform in the Light of the New Church. By Rev. R. L. Tafel, Ph. D. London: James Speirs. 1891. pp. 142.

This timely little book has been much enjoyed. Written in the spirit of justice to opponents, it clearly presents the right way of improving social conditions. There are four lectures or essays. The first deals kindly but firmly with "The Fallacy of Socialism," and quotes freely from socialistic writers in order to show the folly of their schemes of abolishing money and making all equally wise. Having done this Dr. Tafel declares that the remedy for the present inequality is to be found in reforming the self-love which has brought it about. It thrives under any form of government, and will do so till a new spirit enters into the hearts of men from their looking to the Lord.

The next subject is "Church and State," and here there is the same frankness in dealing with the State in its modern form of selfishness, oppression, and irreligion. Passages from the doctrines are quoted to show that anciently the State was the Church in its external form, when the relation of cause and effect existed between them, and it is pointed out that only genuine religion within the Church can make the State what it should be. The difficulty now is, that the State, receiving no call to repentance from the Church, falls back upon wrong methods, and the results are strikes, anarchistic movements, and violence.

The third subject of "The Law of Reform" urges that reform must be by growth. Opposition to evils must be steadily made, and they must be successively overcome as were the enemies of Israel. The church must show the State what is to be done. If the church be weak, little can be done, but that little may be of great value, as in the work of the Salvation Army which is cordially commended.

In the final essay, "The New-Church Commonwealth," Dr. Tafel has made an effort reminding one of Plato's Republic. As we have the doctrines of the New Church we can predict what the New Commonwealth will be. Evils will be repressed and finally

removed. The earth will be regarded as a place of preparation for heaven. All will regard others as friends. Wealth will not be hoarded, but will be used for good purposes. The moving impulse will be the love of use. Education will be rightly conducted. The home will be cherished and children will learn to obey. The study of the Word will be the chief of all. The State will do some works now monopolized by corporations. Coöperation will be in full exercise. There will be more recreation than now, and of a purer quality. However like a dream this may seem, it will come to pass in due time.

We know of no utterance by our people so likely to be useful on this subject as this volume.

THE LIGHT OF THE WORLD. By SIR EDWIN ARNOLD. New York: Funk & Wagnalls. 1891. pp. 286. In cloth, $1.75; in paper, 50 cents.

THIS long-expected poem, companion and consummation of the "Light of Asia," appears in two forms — a fine edition illustrated with Hofmann's views, and a popular one of modest character. It is understood that R. H. Stoddard, who furnishes a preface, had a hand in the work. The beginning, "At Bethlehem," is not the best part of the poem. Next comes the portion entitled "Mary Magdalene," and thence onward the movement is strong and satisfactory. Pilate comes on a journey to Magdala and lodges in the house of Mary. He is full of remorse for his part in condemning the Lord. He asks Mary for a full account of the Saviour, which she gives. An Indian Magus then comes to question Mary and receives a second account, and the poem goes on to include all or nearly all the Gospel narrative. In comparison with Longfellow's Divine Tragedy, the versification is not nearly so perfect, but in strength of delineation and accuracy of descriptive detail, it far exceeds it, and is worthy on this account of the highest praise. Of many striking passages we quote only this from Pilate's conversation at Magdala with his wife:

> Accursed morn! more in my thoughts than Rome!
> When Sanhedrists and Priests, with Caiaphas
> To lead the learned rabble, broke my sleep,
> And brought that I should doom him, that one man
> Whom, of all Jews, I hated not, nor scorned,
> And when I asked "What accusation
> Have ye against this one?" and bade them judge

According to their law (which under Rome
Held no more power to kill) they, wanting blood,
Must have me hear how He perverted minds,
Decried our tax, would pull the temple down,
And make Himself a King.

He answered naught.
So, yet anew, thinking to stay their lust
With some ignoble gibbet, I came forth
And from my bema spake: "Ye have the right
Now, at your Passover, that I release
Some one condemned: See! I set this man free;
And give for your good sport another prey
Also called Jesus — Jesus Bar Rabban!"
The ill herd shouted: "Set us free the thief!"
And Claudia moaned: "I, too, remember well!
I saw Him from my lattice, and His eyes
Burned themselves on my heart. Truly a King
Of truth — if any where such kingdom be!"

THE PROFESSOR'S LETTERS. By THEOPHILUS PARSONS. With portrait. Boston: Roberts Brothers. 1891. pp. 215. $1.00.

A DELIGHTFUL memento of a dear old friend is this pretty volume with its fine portrait, and we know no way in which he could have been brought to mind so pleasantly as in these letters to his young friend. He does not write here as the Dane Professor of Law in Harvard University, nor as the literary master, nor as the author of theological essays, but as the friend who had found some one to help and who took time to send little letters of instruction and encouragement. The unknown recipient has done well to publish them, though they are very simple in their form and naturally not closely connected. Forty-one in number, they touch upon many points of New-Church faith. They seem to us to have a certain vagueness in regard to the Lord and the Word — and indeed the writer disclaims ability to treat these subjects exactly — and it is interesting to note that so acute a mind should express its difficulties. Apparently, these letters were written so long ago that there has been time for acquiring a more definite view of some points than Professor Parsons had. But what could be better than this?

At all times we are under God's protecting love. It is difficult perhaps to accept the fact, and yet we cannot doubt that the Father's protecting arms are just as much about the soldier struggling in mortal combat with his enemy, defending himself with consummate skill, and straining every nerve in the contest, but at

last defeated and dying, as about the same man in the perfect helplessness of a profound sleep. And spiritually from what are we not protected? Not from evils alone, but from truths, if they are untimely, and such as we are not able to receive. And the Lord stands by us in the conflicts which new spiritual truth must bring. At times that truth shines upon us so fully that we rejoice in its light and warmth. But night must follow day. Our perceptions grow dim and doubts assail us, and we ask why we are not contented to believe as others do. The winds rise, the clouds gather, within or without, and we shrink from the storm. But let us be patient if we can, and as trustful as we can, and we shall hear the Voice which says to the tempest, "Peace, be still."

THE *Andover Review* for April had a charming paper by Dr. A. P. Peabody, on "The Life and Times of Plato," decidedly laudatory, but perhaps not too oblivious of the severity of Plato's temper. Mr. A. G. Longley had an incisive article on "Revelation, Inspiration, and Authority," in which he said:

The rank and file of the ministry today, or at least too large a part of them, are utterly at sea on this fundamentally important question [in regard to the Scriptures]. They are preaching and working upon authority rather than upon reasoned conviction. In the depth of their souls, if at all awake to the realities of the hour, to the thoughts that are seething in the hearts of men, they know or feel — and their congregations more or less clearly sense this knowledge or feeling — that the dogmatic foundation upon which they rest is, to say the least, considerably shaken and very insecure.

In a discussion of the name Immanuel, Prof. H. G. Mitchell, of Boston University (Methodist), shows how far destructive criticism is going. He proposes to read Isaiah vii. 14–17, thus:

Though the young woman who now conceiveth, when she beareth a son, may call his name Immanuel, curds and honey will he eat by the time when he knoweth enough to reject evil and choose good; for, before he knows enough to reject evil and choose good, the land, whose two kings thou loathest, will be deserted; *but* Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days such as have not come upon them since the time when Ephraim separated from Judah.

It is sufficient at present to say of this that, in the attempt to put aside all Messianic promise from the passage, Prof. Mitchell has italicized *though* and *but* in order to make the concluding words alone emphatic, but the Hebrew has in verse 14 simply "behold," and in verse 17 no conjunction whatever.

ESSAYS IN PHILOSOPHY. By WILLIAM KNIGHT. Boston: Houghton, Mifflin, & Co. 1890. pp. 367. $1.25.

SUCH subjects as Professor Knight treats here are those most in vogue at this time, and general readers will find these essays well

worth studying. An amiable, logical thinker he has valuable thoughts about Idealism and Experience, in which he contrasts the two forms of mind, about the Classification of the Sciences in which he seems to suggest wisely, Ethical Philosophy and Evolution, Eclecticism, Personality and the Infinite, Immortality, and Metempsychosis. His best argument for immortality is the inner self developing always within our varied experiences and separable at death. In treating of metempsychosis he takes a favorable view, and, as it seems to us, unwisely, for he excludes the idea that the amount of spiritual life in the universe can increase. Why not? Is it not recipient, dependent life? If they draw from an infinite source, why may not men, as well as trees, increase in number?

EVOLUTION OF IMMORTALITY. By C. T. STOCKWELL. Chicago: C. H. Kerr & Co. 1890. pp. 104. 60 cents.

THE third edition of this interesting book has now appeared, an appendix being added to answer one or two objections which had been raised. Mr. Stockwell's ground is the impregnable one that man is a spiritual being and thus not in the power of material decay. As John Fiske said, "The moment the first trace of conscious intelligence is introduced, we have a set of phenomena which materialism can in no way account for." This principle, which has been urged so successfully by our people, is presented by Mr. Stockwell with special reference to scientific thinkers, and his clear statements are sure to do good, as the continued demand for his book indicates. He expresses the effect of regeneration by saying that "self-consciousness rises to selflessness, a glad apprehension of being a vital part of the indestructible whole."

Pax Vobiscum is a beautiful pamphlet issued by James Pott & Co., of New York, and containing what Professor Drummond has to say about "Rest." He shows that, since it is an effect, it cannot be obtained except through its cause and therefore proceeds to show what its cause is, namely, righteousness done for the Lord's sake. He also shows that this is an easy yoke.

THE NEW CHURCH.

CHANGES IN THE CONVENTION.

As the working organization of the New Church in America, the Convention is dear to our people, and its meetings are attended by those who can reach the place, while the rest hear with interest the reports of delegates on their return. Especially is it agreeable to learn of any increase in the membership and consequent accession of power for good work in the local development of the New Church, and in the promotion of the Convention's three great uses of training ministers, of missions, and of publications. In 1889 came a very important accession in the new Pennsylvania Association with some six hundred members and five ministers, including the First Philadelphia Society and Rev. Chauncey Giles. In 1890 a less numerous but equally interesting accession took place in the reception of general bodies from Texas and Iowa. These two bodies represented between two and three hundred members. It is expected that the next session will have the pleasure of admitting the Pacific Association which has some four hundred members. Perhaps a new association lately formed in Canada may also be received.

At the same time the Convention will lose by voluntary separation the peculiar organization known as the General Church of Pennsylvania, which has a small society in Philadelphia, one in Pittsburg, and a few others without church edifices. This separation is due to a general disapproval of the Convention, of its missionary work, its publications, and its Theological School by the smaller body. At the same time Mr. Benade and his friends were earnest promoters of the work of photolithographing the manuscripts of Swedenborg, and on this account and others they will be missed. The Convention will, however, escape from the debates of personal matters which this body has so often produced by its troubles with other bodies, and within itself.

We do not know that there will be a formal leave-taking, but, if there be, the Convention should express its best wishes to the departing group, which was represented at the last session by nine

men out of a total of one hundred and eighteen ministers and delegates; and having done this, we hope and believe that the Convention will resume with increased earnestness the great work which it has undertaken in America, and which it has hitherto been somewhat hindered from performing by those who obliged it to give attention to matters of personal and therefore of secondary interest.

THE MASSACHUSETTS ASSOCIATION.

THE meeting in Boston, April 2, was a notable one on account of the services held in memory of the former General Pastor, Rev. Joseph Pettee, and of the selection of his successor. The congregation filled the church. The acting members of the meeting were one hundred ministers and delegates. The service seemed to be fitting to the occasion. The principal address was made by Rev. James Reed, and was a wise treatment of the subject of the ministry in general and of the general pastorate in particular. To this was added an address by Dr. E. A. Whiston, whose duties had brought him into especially close relations with Mr. Pettee, and whose remarks were an appropriate tribute from the laity. Several ministers conducted parts of the devotional exercises, and this seems better at such exercises, giving greater fulness to the service and making a more complete representation of the societies.

The selection of Mr. Pettee's successor was done with all the more solemnity that it took place without nominating remarks or unnecessary business. An informal ballot, to ascertain the wishes of the Association without regard to availability of persons, was taken, as suggested by the Executive Committee. This ballot was so nearly unanimous that the election of Rev. John Worcester was immediately carried without a dissenting voice, by acclamation. The few scattering votes first cast were probably due to the doubt felt, by some, of Mr. Worcester's physical ability to perform the duties of the office. In a few suitable words he acknowledged the confidence in him expressed by the vote, and promised to speak more definitely when he had consulted with the ministers and others, and had ascertained whether or not what would be required of him would come within his powers.

Some of the societies, whose reports were then read, used tedious minuteness, such long reports coming generally from the smaller bodies, but several were of a highly encouraging character. Abington had received nine members, Boston seventeen, Roxbury

eleven, Brockton twenty-three, Brookline five, Newtonville ten, Providence twelve, and others smaller numbers, amounting in all to some ninety new members. An excellent arrangement was reported as existing among the Plymouth County societies for coöperative work. With Boston and Brockton as centres, much work can be done by groups of ministers in addition to home work and in furtherance of it.

The missionary work was not spoken of in detail, on account of the indisposition of the Board to announce plans at this transition time, but an interesting discussion was held as to the most efficient way of raising funds for this and other general uses.

The removal of the headquarters to the beautiful estate on Arlington Street, seems to signify a new departure throughout, and opens, let us hope, a new era of work and of satisfaction in doing what the Lord requires of those who would follow Him in this new age.

PENNSYLVANIA ASSOCIATION.

This Association which, although so young, has already reached, if we mistake not, the third place in numbers, held an important meeting March 27. It is fortunately free from the spirit of self-seeking and self-contemplation. It meets to consult for mankind and its members go away to do all that they can do for their communities. Six ministers and twenty-seven delegates constituted the formal meeting, but the large church was well filled. The First Society of Philadelphia reported 372 members, to whom eighteen others have since been added. Its Sunday school has 235 scholars. The Frankford Society has 72 members and 130 scholars. The North Philadelphia Society reported 64 members, Vineland 56, and several smaller bodies showed activity. A new society in Pittsburgh was received. Mr. Giles gave an address of which the theme was that angels are messengers or missionaries. Mr. Roeder discoursed on the extension of the study of the spiritual sense of the Word. A paper by Mr. Tafel on "Unity in Variety" was read.

Rev. Wm. L. Worcester next spoke on the question, "How far can the New Church usefully coöperate with other bodies in religious services?" A few years ago the question could not have been asked, for the New Church was refused fellowship by other religious bodies. Now the way is opening; how far may we usefully accept the offered opportunity? We must be honest in whatever we do; not disguise our real faith, nor be indifferent to truth or falsity. But without pretending to identity of belief, is there not a basis of union not so much in faith as in char-

ity? Charity is an essential of the church, as quotations showed. This may exist with apparent truth; with some heathen to a greater degree than with Christians. This real essential of the church in us ought to be a common ground for union with all who have charity, even if faiths differ. Where there is a good heart, if there is not true faith, there is at least an ability to understand, and a desire to understand, which leads many upon first hearing the truth to say they have always believed it. It seems right to go where we are permitted to go honestly, both receiving and giving. "Eat such things as are set before you." "Give to him that asketh thee." We have also our Lord's example, who, "as His custom was, went into the synagogue on the Sabbath day, and stood up for to read." Variety of understanding does not forbid association where there is a common basis of charity and desire to learn.

SWEDEN.

All our readers will be glad to learn that since the arrival at Stockholm of Rev. Albert Bjorck, notable progress has been made in our work in Sweden. The Society to which Mr. Bjorck ministers, and from which Rev. A. T. Boyesen seceded some years ago, reports an average attendance of seventy, which was increased on one occasion to one hundred and fifty. Some of Mr. Boyesen's congregation, the lay members of which are glad to see progress, have united in the formation of a general publishing society which represents the people in Sweden, and which will publish the *Tidning*, of which Rev. Mr. Manby, of Gottenberg, has been the editor. Although Mr. Boyesen has not come into the movement, yet the response has been so full that the formation in Sweden of a general body of the New Church seems not unlikely. In Mr. Boyesen's own Society some changes have been made in its constitution which had been framed on a basis like that of the body of which Mr. Benade is the head. We regret to see that Mr. Boyesen has yielded to these changes, ungraciously complaining in his paper that they were compelled by wealthy demagogues.

In regard to Mr. Bjorck's work, a letter from one of his members says that he has also conducted a Bible class for the study of the parables and a doctrinal class for the study of the "Apocalypse Revealed," and has had good attendance.

If this movement can go forward, gradually uniting the Swedish brethren in the common work, the plan of erecting a memorial building in Stockholm will not seem impracticable. The sum already raised is, we understand, in the hands of trustees, awaiting the right time for further action.

ORDINATION.

In our last issue a paper on the "General Pastorate" was printed from the pen of Dr. T. W. Harris, of Harvard University. Some exception has been taken to it on account of its apparent undervaluing of the function of the ordaining minister. This was not his purpose. He wished to show that the old limitation of duty which was implied under the title "ordaining minister" is a mistake, that the duties of a General Pastor include an actual oversight of a field with full devotion of the General Pastor to its needs, and that what we now greatly need is that our General Pastor should be such in fact as well as in name.

THE RIGHT PLATFORM.

The new organization in Canada has the following as the first section of the preamble of its constitution:

1. At this day the Lord is establishing a New Church, which is meant by the New Jerusalem in the Apocalypse, in which the Lord alone is worshipped, as He is in Heaven; and thus will be fulfilled all that is contained in the Lord's Prayer from beginning to end. (A. R. 839.)

2. Those who are to be of this Church, which is the New Jerusalem, will be collected, initiated, and instructed. (A. R. 813.)

3. A New Church will be established, into which they of the former Church are invited; and for the New Church, interior Divine Truth is revealed, which could not be revealed before. . . . There has been a progression of Divine Truth from inmosts to ultimates, thus from wisdom to mere ignorance, and now is brought about its progression from ultimates to interiors, thus from ignorance again to wisdom. (A. E. 948.)

4. An invitation to this Church addressed to the whole Christian world, and an exhortation worthily to receive the Lord, Who has foretold that He will come into the world, for this Church and to it. (Con. Cor. lxii.)

WARNING AGAINST SECTARIANISM.

In a recent issue of *Good Tidings*, we find an address delivered by Mr. T. M. Martin to the Toronto Society, and one paragraph seems worthy of repetition here:

There is a tendency amongst some to regard others outside of societies of the church as Old-Church people, dragonists, etc., and to desire to hold no intercourse with them, to withdraw from social communion with them, and to make a separation such as would prevent the children of New-Churchmen from being educated in civil and moral things, or even from playing with them. This feeling leads to lukewarmness in prosecuting mission work amongst outsiders, and to looking to the bringing up of the children of members as the great hope and principal source of the future of the New Church.

But how can any one, especially any one who has came out of the darkness and error of the old religiosities, that are the decaying remnants of the Old Church, into the glorious light of the Lord's New Christian Church — how can he wish or dare to shut the door upon those who like himself are groping in darkness and seeking for the truth? Because the Protestant and Catholic clergy, with some Sunday-school teachers, and some who from evils of life insist on confirming falses of doctrine, shall we condemn the whole mass of the laity, when we read of the Catholics after they had ceased to be a church and become a form of religion, that whatever might be the case with the clergy, the Church still remained with the laity; and when we read that those who are of that same religion, and indeed acknowledge it, because they are born and educated in it, but who know nothing of its subtle schemes and devices, and who nevertheless do good from sincerity of heart and look to the Lord, come after death among the blessed, and are afterwards raised to heaven and become angels (A. R. 786); also when we read and know that the seven churches of the Apocalypse, representing the whole of the churches of the Christian world, of the time when the Doctrines were written, all of whom we are told are called to the New Church which is the New Jerusalem (A. R. 68), and in n. 69 we read about all those in the Christian Church who have religion, and out of whom the New Church which is the New Jerusalem can be formed? Let us beware how we go against the Divine command: "Freely ye have received; freely give," and the Divine law that influx is according to efflux.

TRACT SOCIETY.

The Annual Report of the American New-Church Tract and Publication Society is delightful reading. Including *The Helper*, which publishes an edition of five thousand, the Society has issued over three hundred thousand tracts. Of the gift-books nearly one hundred thousand have been given out. As before the work has been aided by volunteers so that the salary account is but $710. The letters printed show the good that is being done. But our people are not supporting this work as they ought to do.

THE THEOLOGICAL SCHOOL.

THE work of the year is drawing to its close with a feeling in the minds of those who have participated in it that useful work has been done, and that a preparation has been made for a still better year to follow. The earnestness of the men and their eagerness to labor for the cause have been conspicuous, while the advantage of the location at Cambridge grows more and more apparent as the men make use of the privileges accorded to them by the University.

THE RELIGIOUS WORLD.

RESURRECTION.

At Easter the *New-York Independent* printed a series of appropriate articles from clergymen, and among them was a noble utterance from Rev. Dr. Merriman, of Worcester, Mass., in which he expressed our faith :

There are two general views of the resurrection and the immortal life which always have been, to some extent, held in the church. One is the mechanical, the other the spiritual view.

The first of these endeavors to realize the future life in physical terms. It pictures heaven as some supernal locality, with streets of gold, sea of glass, and harps, and palms, rather than as a present state of holiness. It regards eternity chiefly as endless duration — a barren idea — instead of life in God. It conceives of the resurrection as a lifting up again of the bodies which we lay down at death — a resurrection to be accomplished all at once, at some remote epoch — rather than as a rising up out of the burden and degradation of the flesh, which is to be brought to pass for each one when he dies.

Some support can undoubtedly be found in the Scriptures for this conception, especially if that which is clearly figurative be read literally ; yet it certainly is not the deepest conception. Moreover, it does not today command the assent, either of the head or the heart. It does not comfort the soul in the hour of sorrow.

On the contrary, this endeavor to make more tangible the mystery of the future life by defining it in material terms, has generally just the opposite effect and renders it less real, less credible, less desirable. Thus, much of the skepticism of the times respecting the resurrection, is a wholesome reaction from the literalism of the past. It is an effort to rid the mind of the nightmare of wooden opinions upon spiritual things, and has in it the elements of a sounder faith. Religion has always owed its purity largely to these reactions of the reasoning spirit against the deadness and artificiality which are the product of bondage to the letter.

The spiritual conception of the resurrection and the immortal life is the result of a deeper interpretation of the New Testament. In spite of apparent skepticism, it is steadily gaining a wider influence among people today. Its force lies in the fact that it is spiritual, rather than material.

What did St. Paul mean when he spoke of "the power of Christ's resurrection"? Not that Christ had proved by coming to life again after His crucifixion that the soul lives, and the body is to be raised after death. The Jews believed that before, at least all the Jews except the small sect of the Sadducees. Martha confessed her faith in this at the grave of Lazarus, when, in reply to Christ's challenge : "Thy brother shall rise again," she said : "I know that he shall rise again in the resurrection at the last day." She spoke the general belief of her time, which is exactly the belief of many of our hymns and prayers.

But this was then to Martha, and it is now to us, a comfortless doctrine. There is no spiritual power in it. Surely Christ did not die and rise up from death to prove any such thing as this.

It was not merely in revealing that the soul shall live in the future; it was not in declaring that the flesh shall be raised to life again — these are comparatively unfruitful doctrines which a man may hold and yet not have any triumph over sin and death. It was not in these that the power of Christ's resurrection consisted, but it was in showing in His own person that death is not a sinking down, but a rising up — for that is exactly what the word translated resurrection means — not rising again, but rising up. Not that this body is at some future time to be restored to life again; not that the soul meantime sleeps in some under-world of forgetfulness — not this was it which gave to Christ's resurrection its immeasurable power to transform a man like St. Paul, and to wake to joyous life thousands who, in the cities of Asia, Greece, and Rome, were in the black despair of paganism. But it was the spiritual energy which that resurrection afforded, in connection with the truths of Christ's life, to show that the life of the spirit which is begun here in knowledge of and communion with God through Jesus Christ, is one eternal life, not broken by the shock of death, but victor over it.

This it is which makes death not an end, but a transition; not a wall, but a door, in and through which the Christian lays off the natural and immediately rises into the spiritual world.

In this way the believing soul realizes now that death is not a descent, but an ascent; not a going backward, but forward; not a bondage which is to be feared, but a deliverance to be rejoiced in; not a foe which is conquering, but one which is conquered.

CONGREGATIONAL ADVANCE.

Some one has kindly sent a pamphlet containing a history of a church in Clayville, N. Y. The church had been Presbyterian, but it withdrew from that body in a resolution which contained the words:

> We do not expect to be separated in heart from our Presbyterian friends; but hope to find in a less denominational form a more real unity with them, and at the same time with all who love the Name of Our Lord Jesus Christ. We hope by faithful and courageous service to do our Father's will, and by His love to promote in our measure the organic unity of all His children.

The Confession of Faith reads:

> We believe on the Lord Jesus Christ.
>
> *Baptismal Covenant:* We will endeavor by the help of God obediently to keep His holy will and Commandments, and to walk in them all the days of our life.
>
> *Covenant of the Church:* Trusting in Him Who hears and answers prayer to uphold and strengthen us, we give ourselves to the Lord Jesus Christ and covenant to be His disciples and servants. We take Him in the life before us to be our Prophet, Priest, and King; we give ourselves to Him as the object of our highest love, and to His service as our highest joy. In the fellowship of love and in the unity of the spirit we engage to walk with this church, and will endeavor to

honor our profession by a constant obedience to Christ, and to seek the welfare of His kingdom as He shall give us opportunity and grace.

The Creed: We believe in God, our Father, Maker of heaven and earth, and Jesus Christ, His Son, our Saviour, and the Holy Spirit, our Comforter. We believe in His Holy Church Universal; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Dead; and the Life Eternal.

Many interesting and significant expressions are found in other portions of the pamphlet, as these:

Three words set forth our belief in God — Father, Saviour, and Comforter: words to be illustrated in the experience, so that with ever-increasing knowledge we can say, Our Father, Our Saviour, Our Comforter. In God we live and move and have our being. The deepening consciousness of His love to us, and the clearer perception of His care for all our fellow beings, will implant in the heart the sentiment of the Creed — Our Father. The conviction of our sins, the answer of God to our prayer of penitence, and His love in forgiving the sinful, shall teach us to say — Our Saviour. The purification of the heart, the ever-guiding presence, the illuminated page, the open vision, the quickened activity, the consoling and healing of our chastened spirits, bring us to say — Our Comforter. In these three words you may hold the Bible, the Creed, and the substance of doctrine, if only you rise above the words into universal possession.

MISSIONARY ENCOURAGEMENT.

In Ka-le-oan, China, a missionary from the Canadian Presbyterians found a remarkable willingness to receive him. He had been there before, and had left a native at work, but did not go again for some twelve years. Then, on returning to the place,—

He found many of the people having a clear idea of gospel truth, while all of them were wearied of idol worship. But they told the missionary that the military mandarin had declared that they must keep up their idol-worship or else become rebels against Chinese authority. Mr. Mackay visited the official, who "wished him peace," and gave permission to the people to do as they liked. A council was at once held by the people, which turned out to be boisterous; but on Mr. Mackay's entering the assembly and inquiring if it were because of difference of opinion, he was informed that the people were unanimous and that they were only giving vent to their indignation for having served idols so long. They then handed over for Christian service an idol temple which they had built at a cost of $2,000. The next day was a joyous one. Led by the headmen of the place, parties went from village to village gathering up idols, incense sticks, and all the paraphernalia of idolatry, and made a great bonfire of them all. The temple, now a Christian church, was opened and the people poured in, singing with great gladness the One Hundredth Psalm. The three main facts in the case Mr. Mackay states thus: 1. Nearly five hundred idolaters cleaned their houses of idols in our presence. 2. They declared themselves anxious to worship the Lord, the Redeemer. 3. They gave a temple built for idols as a house of worship for the living and true God.

MORALITY IN JAPAN.

WHETHER the Emperor of Japan meant in the following proclamation to declare that Japanese morality needs no aid from Christianity, or was merely responding according to his light to the religious agitation there, the words will be read with interest:

The Emperor regards his ancestors as having laid the foundations of this country high and broad, and as having established virtue deep and wide. My servants, with loyalty and filial piety, my people, by uniting in one heart, have shown forth the worth of these virtues. Truly, herein consist my country's glory and the basis of education. You, my servants, be obedient to your parents; kind to your brothers; let husband and wife be mutually helpful; let friends have mutual confidence; exercise self-control with humility; extend wide cordiality to the people; cultivate learning; engage in business; make wide the power of wisdom; perfect morality; and more, extend blessings everywhere; exalt duty; always highly reverencing the power of the state and following the laws of the country. Should, perchance, any great calamity threaten, openly and courageously give aid to the unending destiny of the Emperor. So doing, you are not merely loyal servants to the Emperor, but you thereby manifest the spirit of your ancestors.

Truly this Moral Path is the will of my ancestors. And you, descendants, should guard this with them. These unerring principles run through all past and present time and belong alike to all peoples. That the Emperor and you, his servants, together should with one heart hold these moral principles in highest regard is the royal desire.

PROVIDENCE AND NATURAL CAUSATION.

AT a meeting of Presbyterian ministers, Prof. Macloskie, of Princeton, spoke of Science and Faith, saying among other good things:

The relation of Providence to physical causation is commonly misunderstood. Men fancy that Providence is less providential and miracles less miraculous if natural causes have any share in the case; though the Bible cites the employment of natural causes as so many of the most wonderful acts of God. Some men believe so strongly in science that they deny Providence; others fancy that God is the only worker, and are distressed when one part of nature after another is reduced to the reign of law. The Christian should give the highest place to causation in nature; he may regard every event as being as fully explained by natural processes as if there were no God; whilst on the other hand he knows that every one of these causes is dependent on God both for its origin and for its continued activity.

DISCUSSIONS WELCOME.

THE *Sunday-School Times* is not afraid of intelligent inquiry:

There is a timidity as to the outcome of doctrinal movements and discussions which is not of faith. Some good people would be glad to put an end to such discussions, that they might be sure they never would lead to undesirable conclusions.

But the Providence that controls the movements and agitations of the mental world is never more manifestly wise than in permitting and evoking differences of views on the great problems of life and its Divine relations. As the winds force the trees to root themselves more deeply, so the agitations of the intellectual world bring men to a firmer grasp of the rock-truths by which men live. The worst danger lies in the other direction. Ages of no discussion have been pages of dulness in the perception of truth and of weakness in its application to life. Barrow well says, "Running water will run itself clear; standing water stagnates and corrupts." A great man of our own age, who certainly was not indifferent to soundness of doctrine, the late Dr. A. A. Hodge, of Princeton, is said to have been charged with uttering heresy on some point of theology. In his characteristic way he retorted, "I do not care whether I have preached heresy or not, so long as I make you think on the subject!" He had the large faith that movement meant life, and more abundant life to the church.

CHRISTIAN SCIENCE.

It cannot be said that the Christian Science catechism lacks novelty; witness an extract from the speech of Willie and his mother in the *International Magazine:*

Mother.— My mother taught me if I went out-doors with nothing on my head, or if I sat down in the door-way in a current of air, or sat against the window when it was open, I would be sure to catch cold and suffer for it, or if I ate certain kinds of food, they would give me indigestion, and as a result of believing what my mother taught me, I have suffered more than I can tell you. So you see I don't want my little boy to go through this world with as much fear as my mother (through her false beliefs, and in her ignorance) has saddled on to me, and which I find so difficult to throw off now.

W. — I'm not afraid to run out-doors with my hat off, and I eat just what I like, and it don't hurt me a bit.

M. — Certainly not, because I have taught you not to be afraid of such things. If I had taught you as my mother taught me, you would have been a sickly, fearing child, as I was for so long a time.

After this we read on till we came among much that was good, to something which seems still more surprising:

At the convention of the National Christian Science Association, Mary B. G. Eddy, its president, sent in her resignation, which was regretfully accepted, and Dr. E. J. Foster Eddy elected to her place. In a letter, Mrs. Eddy urged the formation of church organization and dispensaries, asking, also, that she be excused from attending the next convention as she "desired to withdraw her personality from the Association as far as possible and be present only as a controlling spirit."

A paper was read by Rev. F. E. Mason, of Boston. It was quite vigorous in its tone, and a number of strong statements were made. He said that the time would come when all would be gathered into the churches of Christian Science. He further predicted that the work, "Science and Health," would occupy as high a position as the Bible, not supplanting it, but supplementing it. Now was the day of salvation, he declared.

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